



1030 6.17.

THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN H. COLEMAN
OF THE CITY OF BOSTON
IN TWO VOLUMES
VOL. I.
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at the Angel over against the North Door
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Respublica Literaria, or, *The Republic of Letters*; being a Vision written originally in Spanish by Don *Diego de Saavedra*, Knight of the Order of St. James, and translated by *James Evans*, A. B.

— cum prostrata Sopore
Urget membra Quies, & Mens sine pondere ludit.

Petron.

9th A

INTRODUCTION

AND

PRUDENTIAM:

OR,

DIRECTIONS, COUNSELS,
and CAUTIONS,

Tending to PRUDENT MANAGEMENT
of AFFAIRS in *Common Life*.

The SECOND PART.

To which is added

An *APPENDIX*, concerning
SINCERITY and DECEIT.

The whole compiled by

THOMAS FULLER, M. D.

How much better is it to get Wisdom than Gold?
Prov. xvi. 16.

L O N D O N,

Printed for STEPHEN AUSTEN at the *Angel* over
against the North Door of *St. Paul's*, 1727.





TO THE
READER.

SOUL and Body constitute the whole of Man, and therefore are the primary Things, and most necessary Subjects we can employ our Thoughts and Care upon.

Now such Books as tend to Party, and the setting us together by the Ears, are directly Diabolical.

And such as teach Languages, natural Philosophy, Oratory, Poetry, History, Mathematicks, and all the Arts and Sciences, are only for the bringing in and preserving of Credit, Profit and Pleasure, which are but Secondary external Things, subservient to the First.

But those that are written for the enriching the Head with needful Notions, furnishing the Understanding with practical Rules, and rectifying the Affections:

As also those that are designed for the Preservation of Health; curing of Diseases, and prolonging of Life: That is, those that aim at securing to us a sound Mind in a sound Body: These of a certain are the Usefulness of all Writings, and best deserve our most serious Study and Observance.

Accordingly I have fixed upon these Subjects, and have cast my two Mites, namely my Moral Collections, and my Pharmacopæias into the Corban, as believing I was born a Citizen of the World, and not for myself only, and not knowing how I could serve the Publick better.

As to the Matter of Commendation and Censure, I endeavour to neither, exalted nor dejected, nor any way concerned about either of them.

And that, partly upon Consideration, that they are in the Hands of the Vulgar, who taking nothing right, dispense both

both these not according to Merit, but Caprichio, and generally to the wrong Persons.

But chiefly because Praise and Dispraise are Things that belong to this World only, which I am every Day more and more sensible, I must shortly leave; and therefore am pluming and preparing myself to take Wing into the World of Spirits, where there is no more Regard had to the Foolings, the Flatteries, and Flouts of the little humane Insects creeping upon the Earth, than to the Actions of silly Emmits crawling upon their Hillock.

For in that State, they that are miserable shall feel, and can think of nothing but Misery; but the happy will be filled up to the Utmost of their Capacity, with beatifick Vision, Wonder, Joy, Rapture, Ecstasy, Ineffable, Inconceivable, and Incessant for ever and ever.

Good Reader,

I suspect I may have written some Things twice; if not the same in Words, yet in Sense, which I desire you to pass by favourably; forasmuch as you may well

well think, it was as difficult and dull a Thing for me, in so great a Number of independent Sentences, to find out the Repetitions, as it would be in a vast Heap of different Coins and Medals, confusedly thrown together, to pick out here and there one that bore the same and like Inscription, with some other among them.

Besides the Pains, such a Search would cost me more Time, than I can afford it ; for my Glass of Life running now low, I must not suffer one Sand to fall in waste, nor spend one Minute in picking of Straws.

And moreover, my aged Eyes being grown weak and dim, I fear they will become quite dark, by much perusing and poring ; or at least so far, so as to render me unable to perfect several Papers now lying by me, which I would willingly make a Present of to you.

But to conclude this, since in Matters of Advice Precept must be upon Precept, and Line upon Line, I apologise in the Words of St. Paul, To write the same things to you, to me indeed is not grievous, but for you it is safe.

1762 BEGIN



1762 **B**EGIN to be good betimes:
thou canst not be too good;
nor too soon.

1763 Sell not Virtue to purchase Wealth.

1764 Let thy Inside be better than thy Outside.

1765 Judge not a Man by his Incomes, but by his Expences.

1766 Be industrious; but not affected in shewing thy Abilities.

1767 Think a Day before thou promisest any thing of Moment.

1768 Read not to dispute but live: not to talk but know.

1769 Be pleasant and familiar; but not to Cheapness and Contempt.

1770 Then speak when it is not expedient to hold thy peace.

1771 Of all Studies study thy present Condition.

1772 Let thy Vices die before thee.

1773 Undertake coolly; and execute with Ardour.

1774 Live

1774 Live in the World as if thou meantst to leave it.

1775 Be as good in Prosperity as in Adversity.

1776 Thou oughtest to startle at the passing Bell of thy Friend.

1777 Suspect all extraordinary and groundless Civilities.

1778 If thou expectest to receive Good, do thou thyself do Good.

1779 Take as much Care to blame thyself, as to reprove others.

1780 Observe all Men; but thyself most.

1781 Do nothing for thy Friend against thy Conscience.

1782 See not with others Eyes; but always have thy own about thee.

1783 Carry it courteously to all; familiarly to few; and flatter none.

1784 If thou hast Knowledge, let others light their Candle at thine.

1785 Tell not to him that thou thinkest will not believe thee.

1786 Neither oppose, nor despise what thou dost not understand.

1787 Add not one Inch to Beauty; 'twill raise it up into Vanity.

1788 Be not so frugal of thy Time, as to lavish away thy Health.

1789 Be a good Man, tho' thou beest not so accounted.

1790 Make God thy Friend; and then it's no Matter who is thy Enemy.

1791 If thou wouldst not fear Death, live a good Life.

1792 It's

1792 It's Goodness, not Greatness, that will do thee Good.

1793 Never think thyself the wiser for pleasing of Fools.

1794 Choose not a Wife so much by thy Eye, as by thy Ear.

1795 Use Temporal Things, but desire Eternal.

1796 Thou shouldest grace thy House; not thy House thee.

1797 Do ill to none; speak ill of none.

1798 Be not of any Faction: A wise Man is always free.

1799 Know thyself; so shall no Flatterer get within thee.

1800 Make not a Jest of another Man's Infirmary. Remember thy own.

1801 Be good to thy Servants; but not familiar with them.

1802 If thou canst not talk to the Purpose learn to hearken.

1803 Be merciful to every one, even to a Beast.

1804 Never marry without full Consent on both Sides.

1805 Let thy Library lie chiefly in thy Head, and in thy Heart.

1806 If thou boastest of thyself; thou affrontest the Company.

1807 Do what is thy Duty. And what is more is Vanity.

1808 If thou canst not undergo Crosses joyfully; yet bear them patiently.

1809 If thou dost what thou canst not to err, thou wilt miss very narrowly.

[4]

1810 Accustom thyself to do well, upon all Occasions.

1811 Prize not thyself for what thou hast; but by what thou art.

1812 If thou art envied, let it not trouble thee, it's a good Sign.

1813 Keep thy Promise precisely with all the World: but promise not for others.

1814 Always tell Truth: where it is not loved, it is respected and feared.

1815 Take Care of thy Business thyself, if thou wouldest have it succeed.

1816 Believe not that Men have an Esteem for thee only because they say so.

1817 Keep thy Eyes wide open before Marriage; and half shut afterwards.

1818 Look upon thy Life as a Stream that continually runs, and never returns.

1819 Pray for Infidels; but never give up thy Creed in Compliment to them.

1820 Wish and spare not; but let not Laziness make thy Wishes vain.

1821 Spend not thy Time idly: thy Country, thy Friends, and thyself need it.

1822 Do good to all; that thou mayest keep thy Friends, and gain thy Enemies.

1823 Dispute not against common Custom, that would be fighting against the whole World.

1824 Account him thy Friend that desires thy Good more than thy good Will.

1825 Labour not to inform a proud Man; 'twill but make him thy Enemy.

1826 If thou wouldest live without Crosses; fix not thy Affections on the World.

1827 If

1827 If thou wouldest succeed in thy Project,
conceal thy Secret.

1828 Other Mens Sins ought to put thee in
Mind of thy own Frailty.

1829 In mixt Assemblies be sure say nothing
against any one's Sentiments.

1830 Desire nothing, but what thou knowest
thyself capable of and fit for.

1831 Then only dost thou begin to live when
thou art got above the Fears of Death.

1832 Be respectful before the Learned, and
silent before the Ignorant.

1833 Engage not so far in any Party, as to
make its Quarrels thine.

1834 Let Calamity be the Exercise; but not
the Overthrow of thy Virtue.

1835 Never reprehend a Fault thou art apt
to commit thyself.

1836 If thou dost not in some sort live to
others; thou dost not live to thyself.

1837 Speak sparingly to thy Competitor for
Caution sake; and to others for Civility.

1838 If thou art censorious, thou art full of
Pride, Malice, Envy and Prejudice.

1839 It concerns thee more, to govern thy
Will, than to increase thy Knowledge.

1840 Set thy own Works before thy Eyes;
and cast other Mens behind thy Back.

1841 Neither hate the Man for his Vice: nor
love the Vice for the Man's sake.

1842 Fear Pride and Vanity, even in thy
best and most virtuous Actions.

1843 Suppose all thy Auditors Enemies when
thou dispraifest any.

1844 Spend not that Time in Deliberating which should be employed in Doing.

1845 Thou oughtest rather to bewail the Life of the Wicked, than the Death of the Just.

1846 In Youth study to live well; in Age to teach well; in both to die well.

1847 In doubtful and difficult Business despond not; but wait upon after Occasions.

1848 If thou wouldest put a suspected Friend to the Test, offer to borrow Money of him.

1849 Trust not to thy present Desire; for 'twill quickly be changed into something else.

1850 Let not thy Zeal for a Cause push thee into an hazardous Engagement.

1851 Contradict not such as are apt to quarrel; and take no Pleasure in provoking them.

1852 Thou canst not joke an Enemy into a Friend, but mayst a Friend into an Enemy.

1853 Thou mayst upon some Occasions conceal the Truth, but in no Case deny it.

1854 Tell not afore-hand thy Design, lest it be prevented, and thou mocked.

1855 Boast not of thy good Deeds, lest thy evil Deeds also be brought upon the Board.

1856 Have a Care of Passion. Anger begins with Folly, and ends with Repentance.

1857 Since Life is so very short, live as much as thou canst in so short a Time.

1858 If thou wouldest be provident of thy Time; make choice of good Company, and good Books.

1859 In the Morning think what thou hast to do; and at Night ask what thou hast done.

1860 Be thankful for the least Gift; so shalt thou be meet to receive greater.

1861 Fre-

1861 Frequent not those who are not capable of knowing thy Attainments and Worth.

1862 Be not so careful to speak few Words; as not to utter superfluous and impertinent ones.

1863 In Counsel it's good to see Dangers: in Execution not to see them, except they be very great.

1864 Promises may get thee Friends; but Non-performance will turn them into Enemies.

1865 Command Pleasure and Pain; Hope and Fear; and thou'lt be as free as any man upon Earth.

1866 If thou wouldest be delivered from the Fears of Death, prepare for it.

1867 Be careful throughout thy Earthly Business, to carry an heavenly Mind.

1868 All the while thou studiest Revenge, thou art a-tearing thy own Wounds open.

1869 Ask Counsel of the Ancients what is best; but of the Moderns what is fittest.

1870 If thou art cholerick, and quarrelsome, thou art a declared Enemy to Civil Society.

1871 What Matter's it if thou be'st not happy on Earth, provided thou be'st so in Heaven.

1872 If thou lookest too often in thy Glass; thou wilt not so much see thy Face, as thy Folly.

1873 Thou wert better have the whole World against thee; than be against thyself.

1874 Neither too much remember; nor altogether forget, that thou art well born.

1875 If thou makest *Bacchus* thy chief God; *Apollo* will never keep thee Company.

1876 Life flies so fast, that if thou usest not to day; thou mayst want a to-morrow.

1877 Live in thy Body, as if thou wert to lodge in it this Night, and to leave it to morrow.

1878 Labour to be such an one in thy Life, as thou wishest to be found at thy Death.

1879 Since other Mens Tongues are not within thy Teeth; how canst thou hope to govern them.

1880 If thou art a good Man, thou wilt never put Money in the Scale against Virtue.

1881 When thou commendest good Actions, thou in some Measure makest them thy own.

1882 Thy greatest Wisdom consists in being acquainted with thy own Follies.

1883 Endeavour seriously to be as good as thou canst, otherwise thou art not sincerely good.

1884 It's a pretty Cunning to look to thyself, with having thy Eyes upon others.

1885 Be as circumspect in every thing thou speakest or doest; as if an Enemy stood at thy Elbow.

1886 If thou canst in Prosperity foretell a Danger; thou shalt in Adversity foresee a Deliverance.

1887 Think thyself happy if thou hast one true Friend; never think of finding another.

1888 Be slow of Belief; for the World is full of Impostures, Deceits, and Lies.

1889 The Troubles thou meetest in this World, should teach thee to mind, and prepare for a better.

1890 'Twill be wiser to run away when thou hast no Remedy; than to die in the Field foolishly.

1891 'Tis better for thee to receive an Affront; than hear a Flattery with Pleasure.

1892 When

1892 When thou goest against the Suggestions of thy Reason and Conscience; thou rebellest against God himself.

1893 I would fain bring thee to that Pass, that thy Liking may not depend upon another's Opinion.

1894 Thou wilt not be a Loser if thou losest All; and yet savest thy Soul at last.

1895 Pass not a bad Construction on a Matter, that may as probably admit a favourable one.

1896 Thou art bound always to side with the Right; tho' there be none but thyself, and Justice for it.

1897 Place more Assurance in him that expecteth, than in him who hath received Benefits.

1898 Points of Wit are fine in Discourse; but thou must take heed, that they be not so sharp as to draw Blood.

1899 Have a Care of presuming upon after Games; for if that miss, all is gone.

1900 Thou canst no more be too holy here, than thou canst be too happy hereafter.

1901 If thou canst attain to desire but little, thou wilt not need much.

1902 In Practicals thou wilt get the best Knowledge; and the strongest Inclinations by Practice.

1903 The Meekness of *Moses* will do thee more good, than the Strength of *Sampson*.

1904 If thou once comest to think thy Place below thee; thou'lt mind it so little, that thou'lt soon be below it.

1905 When thou speakest to a Man look upon his Eyes ; when he speaketh to thee, upon his Mouth.

1906 If thou formest thy Opinion too soon, thou'lt be in Danger of repenting too late.

1907 'Twill be less discreditable to thee, to abridge petty Charges ; than to stoop to petty Gettings.

1908 If thou hast a Sparrow in hand ; let it not go to catch at a Pheasant that flyeth by.

1909 Be not covetous : the Pleasures of this World consist in having Necessaries ; not Superfluities.

1910 Do nothing that may disparage thee, a bad Reputation will tarnish all thy good Actions.

1911 Do good without Regard to what others will say ; and never consider what Reflections they will make.

1912 If thou art in a fair Way, make use of thy Time : do not trifle, nor alter thy Course.

1913 Within thyself behold thyself, and to know what thou art, give not Credit to other Men.

1914 Forsake thyself, resign thyself ; and then thou shalt enjoy much inward Peace.

1915 Have a special Care how thou promisest for others ; for the Performance may be out of thy Power.

1916 Study to be eminent in Things that are Praise worthy : Mediocrity is below a brave Soul.

1917 Tho' a clownish Air be but a small Defect ; yet it is enough to make all People disgust thee.

1918 Take all Things, not by the Blade which

which may hurt; but by the Haft, which is the Way for Defence.

1919 If any ask in great Haft: let him be answered at Leisure, so shalt thou not be surprized.

1920 If thou wouldest live long, live well: for there are two Things which shorten Life, Folly and Wickedness.

1921 Be not too diffident of thyself. Those that every Moment are afraid of falling, do nothing almost but stumble.

1922 I dare not recommend to thee the Familiarity of great Men; it's a Fire that often scorches.

1923 Contract no great Debts; tho' a Man would give thee Credit to the Day of Judgment.

1924 Magnificent Promises are to be suspected: therefore do great Things; and promise little.

1925 If thou keepst a good Table, thou shalt extend thy Acquaintance; but art not sure thereby to get Friends.

1926 Take Care to do right Things, rightly; for a just Resolution may be unjustly executed.

1927 The Brain of a Fox will be of little Service to thee, if thou venturest to play with the Paw of a Lion.

1928 Every Day that thou spendest in Idleness and Uselessness, lops off a little Branch from thy short Life.

1929 It will be a principal Part of Wisdom in thee, not to attempt too hastily; nor pursue too eagerly.

1930 Measure not all Reason by thy own: It's an Encroachment upon the common Right of Mankind.

1931 Mistake not: those Pleasures are not Pleasures that trouble the Quiet and Tranquility of thy Life.

1932 If thou sufferest another to destroy himself when thou canst well help it, thou destroyest him.

1933 Think of thyself, it will e're long be said of thee, as thou hast said of others, He is dead.

1934 Of the Wise thou shalt learn to make thyself better: of Fools to make thyself more advised.

1935 Money in thy Purse will ever be in Fashion: and no Man is esteemed for gay Garments, but by Fools.

1936 What if thou art not so happy as thou desirest; be content with this, that thou art not so wretched as thou deservest.

1937 It's good sometimes, that thou forget thy Interest for the sake of others, to the End that they may do the like for thee.

1938 It's a great Act of Life, to know how to sell Air; that is to make Advantage by giving good Words.

1939 Be not baffled out of Truth and Virtue: the very Instinct of our Nature whispers in us the Baseness of it.

1940 Whenever thou askest Counsel, speak the very Truth, that the Counsel thou receivest may also be true.

1941 It's much better for thee, not to be subject to Discontent; than to receive much Consolation.

1942 Never uncover the Shame and Nakedness.

ness of thy Brother, but when Necessity compels, and Charity incites thee.

1943 If thou canst not find Tranquility in thyself; 'twill be to little Purpose to seek it any where else.

1944 If thou continually interestest thyself in other Mens Business; thou wilt never be at an End of Trouble.

1945 Covet not so much to have thy Pleasures grand, magnific, and lofty; as to have them sweet, facile, and ready.

1946 Be not puffed up with thy Perfections; but let thy Humility defend thee from thy own Virtue.

1947 God willeth what he doth; and if thy Will accord not with his; which wilt thou say is wisest and best.

1948 Thou oughtest to contract perfect Love with honest Men, but yet not to be at Odds with others.

1949 Do Injury to none: for thereby thou teachest others to injure thee: and then thou canst not complain.

1950 If thou usest tedious Admonitions; thou wilt dull the Advised; and render thyself contemptible.

1951 Serve others, so as not to injure thyself too much; and so thyself, as to help others.

1952 If thou marriest a rich Wife, thou art sure to have somewhat to be in Love withal.

1953 Learn the Art of Silence: the wise Man that holds his Tongue, says more than the Fool who speaks.

1954 Be diligent in thy Calling, or Business
of

of Life; and let all the Intervals, or Spaces of Time be well filled up.

1955 I would have thee pity those that understand no better than to please themselves with Horses, Dogs, and Dice.

1956 Thou wert better eat Salt with the Philosophers of *Greece*, than Sugar with the Courtiers of *Italy*.

1957 Speak not ill, but upon certain Knowledge: there's no sufficient Recompence for an unjust Scandal.

1958 What art thou better than the poorest Beggar; unless thou beest more wise, and more virtuous than he?

1959 If thou wrongest thy Neighbour by thy Words; thou woundest thy own Soul with thy Tongue.

1960 Adhere to thy Faith and true Religion; and not to the Persons that make Profession of it; and bustle about it.

1961 Do nothing to lose common Reputation; which is so necessary, that without it, one is out of the World.

1962 Mark what makes Men esteemed; and imitate it if it fit thy Manner; and what disesteemed, and avoid it.

1963 If a Matter doth not entirely please; yet let it not trouble thee: and then it cannot hurt thee.

1964 If thou wilt have no Difference with thy Friends; sell them not Horses, nor Goods: and buy nothing of them.

1965 Be not contented to be good only thyself; but endeavour also what thou canst to make others so.

1966 If

1966 If thou wouldest check a Report, despise it; if thou goest about to stop it, 'twill run the faster.

1967 If Virtue accompany thy Pleasures; thou wilt relish them well; and never be afraid of their Consequence.

1968 Why shouldest thou give Way to Impatience in Trouble? that will neither ease thy Mind, nor effect thy Purpose.

1969 If thou art a wise Man, thou'lt draw more Advantage from thy Enemies; than a Fool does from his Friends.

1970 Art thou content to be eternally miserable, if thou dost not live till the Time, thou settest for Repentance, come?

1971 Distrustfulness is the Mother of Safety: but take Care not to express it; for nothing can be more disobliging.

1972 If thou playest too long between two Parties; they may both in time joyn together to be in Earnest with thee.

1973 Thou'lt gain nothing by being vain glorious; but the general Averfion, Scorn and Hatred of other Men.

1974 While good Fortune is at thy House, remember to prepare for the Reception of bad.

1975 'Tis more easy than thou imaginest to become Master of the World; 'tis but to flight all, and make good use of all.

1976 Whatever Good thou canst do, without Damage to thyself, thou art obliged to do; even to a Stranger.

1977 If thou wouldest be Master of another's Heart, it's necessary that thou study his Inclinations and Delights.

1978 If

1978 If thou art wise, thou knowest thy own Ignorance ; and thou art ignorant if thou knowest not thy self.

1979 Consider, a little while hence all thy Delights will be gone, the Curtain will be drawn, and thy Act of Life finished.

1980 If another hath what thou canst be without, what is he the better, or thou the worse, while he wants more, and thou less.

1981 If thou grieveest and torturest thy self for thy Misfortunes, thou dost but add Gall to thy Wormwood.

1982 A kind Word, and an obliging Look, will gain thee more Respect, than all thy fine Trappings.

1983 Be easy of Access, and pleasant and agreeable in thy Conversation ; and so every Man will delight in thy Company.

1984 Set not up for a Judge of another's Conscience, but look to thy own, and leave his to him.

1985 Resolve thy Will into the Will of God, and then thou shalt not be troubled at any thing that can happen.

1986 So carry thy self to thy Children and Servants, that they may fear rather thy Displeasure than thy Correction.

1987 Avoid as much as possibly thou canst the Company of vicious Persons, for Vice is as infectious as the Plague.

1988 Thou wert better take the Pains of considering at first, than endure ten Times the Trouble of Repentance at last.

1989 If thou trustest every one, thou wilt be known to be a Fool ; if thou trustest none, thou wilt be suspected to be a Knave.

1990 Let

1990 Let the transitory Being of all Worldly Things be a Document to thee, not to hope for perpetual Delights from them.

1991 If thou doſt ill, think not to excuse thy ſelf for being tempted to it, if thou haſt any Strength to reſiſt it.

1992 When thou readeſt a Book, regard it no further than it agrees to Reason, let who will be the Author of it.

1993 In Things neceſſary, thou may'ſt go along with the Ancient Church: But in Things indifferent, with the Preſent.

1994 Sell not thy Brother's Credit at a low Rate; 'twill ſet the Market for another to buy thine at the ſame Price.

1995 Books ſhould be choſen, as Friends ought to be; few, but choice ones; yet thou may'ſt have many Acquaintance.

1996 Thou wilt be eaſed of Abundance of Cares, Diviſions, and Troubles, if thou doſt but well regulate thy Deſires and Fears.

1997 Wouldeſt thou improve in thy Knowledge, affect not a Multitude of Books: There are but few worth ſtudying.

1998 The ſooner thou applieſt thy ſelf to it, and the more Haſte thou makeſt, the longer ſhalt thou enjoy a rectified Mind.

1999 What doth it concern thee which was the elder *Homer*, or *Hefiod*; or which was the taller *Helen*, or *Heruba*?

2000 Though thou art too much a Man to be without all Paſſion; yet thou art not to be ſo much a Beaſt, as to be governed by it.

2001 Find out thy own Miſtakes, and Failings,

ings, in order to amend them. A Disease known is half cured.

2002 It cannot be too soon to set about thy Repentance now ; because thou knowest not how soon it may be too late.

2003 In vain dost thou endeavour to amend thy self, if thou continuest to censure and speak ill of others.

2004 If thou art a good Man, thou wilt love thy self too well to lose, and thy Neighbour also to win an Estate by Gaming.

2005 When thou comest into the World of Spirits, it will signify nothing to thee to have been rich or great in this World.

2006 Thou may'st as reasonably expect to be well and at ease without Health, as to be happy without Holiness.

2007 If thou dost repent, thou wouldest make Satisfaction, and dost recal thy ill Action as much as lieth in thy Power.

2008 If thou art virtuous merely that thou may'st be famed for it, thou art no better than a vain-glorious Sinner.

2009 Thou art no Christian at all, if thou art only one outwardly, and hast not the same Mind and Spirit that was in Christ.

2010 Whatever great Thing thou proposest to do in thy Life, thou shouldest think of achieving it by fifty Years old.

2011 The Business of thy Life is to inform thy Understanding, to refine thy Spirits, and then to regulate all thy Actions.

2012 Forecast, and Pre-suppose what Inconveniences and Hindrances may be in thy Way, so may'st thou provide against them.

2013 If

2013 If thou hopest for an Opportunity of acting thy Revenge, Rapine, or Lust; thou watchest to do thy self a Mischiefe.

2014 Thou may'st be deprived of thy Honours and Riches against thy Will, but not of thy Virtue except thou consentest.

2015 Give no Advantage in Argument, nor lose any that is offer'd; this is a Benefit which arises from Temper.

2016 The refusing or accepting of Praises handsomely, is as great a Tryal of thy Wisdom, as the Cupel is of Silver.

2017 If thy Soul be not adorned with Modesty and solid Goodness, all external Accomplishments will be but meer Pageantry.

2018 Great Beauty, great Strength, and great Riches, are really and truly of no great Use.

2019 Thou art not bound to believe any one positively against thy Reason, which God hath given thee to be thy Guide.

2020 Thou perfectly knowest what is good, and what is evil; and may'st be as certain in Morals as in Mathematicks.

2021 Avoid knowing more than thou needest: Secrets are troublesome Burthens to such as are not interested in them.

2022 Never trouble thy self about Government; the Disorders of the Nation belong to none but the Governors of it.

2023 Assist the afflicted with something real, if thou canst: As for Tears they are but Water, what good can they do?

2024 There is already a great Progress made in a Work, if before it be begun, thou takest all the Leisure requisite to think of it.

2025 Affect

2025 Affect not to be wise and knowing out of Time, learning tasteth not kindly to every Palate.

2026 If thou relyest too much upon the Honesty of other Men, it may probably, at one Time or other undo thee.

2027 A chief Thing which thou hast to study and endeavour in this World is, to make thy Life comfortable.

2028 Thou wilt shew more Discretion in amending thy own Faults, than Wit in reprehending others Failings.

2029 Wise Men say of inconvenient and ill-grounded Friendships, 'tis better to unstitch them than to tear them all to pieces.

2030 If thou wouldest be a rich or a great Man, thou must learn to turn every Accident to some Advantage.

2031 If thou carryest in thy Breast any ill Will and Malice against any one, it's an Argument that thy self art not forgiven of God.

2032 It's altogether as commendable to deny upon a just Occasion, as to grant in due Season.

2033 Keep no Company with Libertines or Gamesters, the Loss of Money and Time is the least Thing thou hast to fear amongst such.

2034 When thou doest a good Thing, have a Care that a little Self-love and Vanity be not in thy Way when thou dost it.

2035 It's enough to be reconcil'd to thy Friend once or twice; but if it come to a third Time, thou hadst best break Friendship.

2036 Thy Tongue and thy Heart ought always to go together. What thou sayest should be maintained by what thou doest.

2037 Never

2037 Never make a Tryal of Skill in difficult, hazardous, and dangerous Cases, when thou canst well avoid it.

2038 If thou art virtuously inclined, thou wilt fear more of two Days of Prosperity, than an hundred Days of Adversity.

2039 If thou wilt be caught in the Snare of Appetite, thou art viler than a Beast, that has no Reason to regulate him.

2040 Know this, that good Works will never save thee; but yet thou canst never be saved without them.

2041 In the disastrous Accidents of our Lives, wherein thy own Industry and Strength will not help thee, thy Patience must.

2042 If it be observed that thou indiscreetly tellest any one thing, 'twill be suspected, that thou wilt tell every thing.

2043 He that advised thee not to let the Sun set in thine Anger, did not command thee to trust a deceiving Enemy next Morning.

2044 Thy Rewards ought not much to exceed the Merit of him whom thou conferrest them on, nor thy own easy Abilities.

2045 To enjoy Leisure well, it's necessary that thou employest it in learning something that is worth thy while.

2046 Set a Value upon thy self, there is no better means to preserve thy Esteem with others.

2047 Those things which thou canst not amend in thy self or others, thou oughtest to suffer patiently, till God order Matters otherwise.

2048 Report not an ill Thing that thou thy self

self knowest not; but by the Report of a Man, who may lie or aggravate the Matter.

2049 Thou wilt never talk too much when thou talkest well; but thou always speakest too much when thou speakest ill.

2050 Be industrious and honest in thy Calling, thereby thou wilt serve God, thy Neighbour, and thy self.

2051 Perchance thy Conscience can dispencc with more than thy Credit can. In that Case avoid the Scandal as thou wouldest avoid a Sin.

2052 Glory not in making others drunk, what Joy canst thou take in that Victory where the Devil wears the Garland, and the Reward is Hell.

2053 Compare what thou hast received with what thou hast deserved; and thou wilt see thy Sufferings have been fewer than thy Sins.

2054 Better turn thy Eyes from what disliketh thee, and leave unto every one his own Opinion, than strive with contentious Words.

2055 Consider, that the Beauty thou art in Love with is but a Skin that covers such Blood, and Bones, and Filthiness, as is in the ugliest Wretch.

2056 Thou may'st learn Virtue from those that have none, if thou abstainest from every Thing thou observest vitious in their Actions.

2057 Drive away and never endure Tale-bearers: Whoever entertains thee with the Faults of others, designs to serve thee in the same Kind.

2058 The Time will come when thou shalt desire

desire one Day, or even one Hour to amend in, and I cannot say it will be granted thee.

2059 Think with thy self seriously from whence thou camest, whither thou art to go, and where thou art to be to all Eternity.

2060 Thou canst not devise how more to vex a Detractor than by Contempt; thus thou shalt force spite to drink off her own Poison.

2061 Avoid carefully those Vices which most resemble Virtue; they are a thousand Times more dangerous than others.

2062 Be thankful for what thou hast, and then thou wilt not be much discontented for what thou wantest.

2063 If any Man offend thee with too much impertinent Talk, don't give him the hearing, and that will be Revenge enough.

2064 Be not a Man of many Friends, for then thou wilt be a Slave to many, and must share in all their Cares, Disquiets and Business.

2065 Of all Kinds of Conversation avoid jeering: One Jeer seldom goes forth but it returns with its Equal, and they together beget a Quarrel.

2066 If thou perpetually readeest good Books, and thy Parts be answerable, thou wilt in Time take in an huge Stock of Knowledge.

2067 In Matters of Duty rather do too much than too little; but in Matters of Indifferency, rather take too little Liberty than too much.

2068 If thou hast a Mind to be bubbled, a most effectual Way is, to fancy thou art wiser than thy Neighbour.

2069 If thou affrontest the Poor because of his

his Poverty, which he brought not upon himself by his Vices, thou affrontest God's Providence.

2070 If thou favourest Evil, thou art worse than he that committed it. Thou actest deliberately: but he was acted on by Temptation.

2071 I would not have thee to love the Security and Contentment of Privacy, and Retirement, so as to be guilty of Singularity and Affectation.

2072 Expect no Assistance from God, but then when that which thou enterprizest is what he approveth of; and then thou art not wanting to thyself.

2073 Be not deceived: it is not that which Men believe of thee will make thee happy or miserable; but that which thou believest of thyself.

2074 Beware of common Cursing or Swearing: there may be perhaps some sort of Excuse for Sins that produce either Profit or Pleasure: but this hath nothing to say for itself.

2075 Print it in thy Thought, that what Virtue soever thou hast; be it never so manifold; if thou beest poor withal, thou and thy Virtues shall be despised.

2076 There is nothing in Earth worth thy Stay, tho' Heaven be worth thy Waiting. Therefore be content to live, and willing to die.

2077 Study how to raise and keep up Reputation from Estate, Magnificence, Virtue, Parts, &c.

2078 Riches are given thee, that thou may'st pass thy Life easily: but Life is not given thee, that thou may'st keep up Riches.

2079 Judge

2079 Judge not the Happiness of a Man by one Part of it; Birth, Wit, Strength, Riches, Honours. Where is the Man that hath all his Desires?

2080 If thou hast any Discontents; let them be thy Secrets; for if the World come to know them, they will despise thee, and increase them.

2081 Idle scandalous Stories do harm to him that makes them, to those they are made to, and to those they are made of; and so kill three at once.

2082 Study thy own Conduct; and not that of others. Examine thyself without Favour or Partiality. Never pardon thyself, but be indulgent to others.

2083 Indulge not a drowsy Temper in Bed. Why shouldest thou live but half thy Days. In the Grave there will be sleeping enough.

2084 When thou art with thy Friends, always endeavour to be agreeable, and to please them, and never put on the Air of a Philosopher or Devoto.

2085 Live as if thou wert to merit Heaven, and to save thyself: yet trust not to thy Works, to be justified by them.

2086 Trust not one lightly that hath play'd false with thee, thereby thou hast persuaded him to betray thee again.

2087 Don't be seduc'd by a Multitude. Thou wilt stand alone when thou diest; and shalt be call'd to give thy Account by thyself.

2088 Endeavour to be Master of Virtue and Goodness. I assure thee thou may'st compass it thyself, but no body can give it thee.

2089 If thou be'st idle and careless, thou wilt
C suffer

suffer a thousand Evils, which a little Caution and Pains might have prevented.

2090 The more thou practisest good Works, the more thy Faith increases. Thou dost not believe, if thou dost not live according to thy Belief.

2091 Consider not what thy Enemies promise, or threaten ; but what in Reason they will do : and the nearest Conjecture thereunto is what is most for their Interest to do.

2092 Thou never wast so good as thou shouldest be ; if thou dost not strive to be better. And thou never wilt be better, if thou dost not fear to grow worse.

2093 If thou allowest thyself to go to the utmost Extent of every thing that is lawful, thou art very near going further.

2094 The more thou seemest to have borrowed from Books, the poorer thou proclaimest thy natural Parts, which only can be called thine.

2095 No Design takes, unless God give it Leave ; and whatever he pleases is best : and therein thou oughtest to be contented.

2096 Over-talkativeness will express a great Vanity in thee , and implyeth a Believing that others are affected with thy Perfections.

2097 Infamy is according to the Receiver : if thou frettest or stormest at it, 'tis thine : if thou disregardest and contemnest it, 'tis his.

2098 Contend not in Suit (when thou canst help it) with thy Superior ; it's Madness : nor with thy Equal ; it's doubtful : nor with thy Inferior ; it's sordid and shameful.

2099 If

2099 If in thy Converse thou dost not interchange sober, useful Notions; thou shalt at the best but traffick Toys and Baubles: and most commonly Infection and Poison.

2100 That which thou callest thy own, is but lent thee: and what thou hast received *gratis*, thou oughtest to return without Complaint and Discontent.

2101 If thou wouldest Exercise a Power profitable to thyself, and grievous to no body; practise it upon thy Appetites and Passions.

2102 Rather consider what thou thyself
oughtest to do, than hearken after the Doings of
others: And after News which little concerns
thee.

2103 Examine thy Hope, and thy Fear; and where Things are uncertain, favour thyself; and believe that will, which thou hast rather should, come to pass.

2104 Slight not Reputation, it is of very great Use; for it serves no less to Virtue, than Light does to a Picture, to make it appear.

2105 Read Men; and study living Libraries: this is the most useful Piece of Learning for thee; if thou meanest to make one in the World.

2106 Generally speaking, it's better for thee to go to the House of Sorrow, than of Mirth: for the Holy Days of Rejoycing are mostly the Vigils of Repentance.

2107 If thou diligently attendest to thyself; thou wilt seldom speak much of others. Where art thou when thou art not with thyself?

2108 If thou usest thyself only to Books,
thou'lt be fit for nothing but a Book: And if
C 2 thou

thou conversest with no body, thou'lt be fit to converse with no body.

2109 Thou mayest lose more Reputation in one Day of Liberty and Jollity, than thou canst gain in a long Course of Serioufness.

2110 Thou wouldest take any Pains to save thy Body: and wilt thou not be persuaded to take some, to save thy Soul.

2111 If thou dissemblest sometimes thy Knowledge of what thou art thought to know; thou shalt be thought at another time to know what thou knowest not.

2112 In the Fit of Anger use no extream Bitterness of Words. Reveal no Secrets. Break not off thy Business irrevocably.

2113 Thou shouldest publish and communicate thy Joy to thy Friend; but as much as thou canst, conceal and smother thy Grief.

2114 Thou art not a wise Man till thou comest to know thine own Weaknesses; and canst bear with them without telling others of them.

2115 Every one lies open to Dangers; and thou canst do no more, but commit thyself to God, in those Things which humane Care is insufficient for.

2116 If thou must speak; it will be Prudence in thee always to speak last: and so thou wilt be Master of others Strength before thou discoverest thy own.

2117 Pay thy Debts; and thou wilt feel a kind of Pleasure like easing thy Shoulders of a troublesome Weight; and a freeing thyself from an Image of Slavery.

2118 Speak soberly, and advisedly; but not so as if it appeared, thou hearkenedst to thyself:

for

for all kind of Affectation and Self-conceit is nauseous.

2119 When thou comest to be fit to appear in Business, thou shouldest quit the Education of the College: for Action is the proper Fruit of Science.

2120 The more Business thou createst to thyself; and the more thou amplifyest thy Possessions; so much more dost thou expose thyself to the Blows and Injuries of Fortune.

2121 Be sure leave other Men their Turn to speak. Nay if there be any among you that would reign, and take up all the Time, find Means to take him off, and bring others on.

2122 Tho' thou canst not pull thy Passions out by the Roots; yet it's in thy Power to hold them down, for a time at least.

2123 If thou pardonest thy Enemy that injured thee, thou shewest more Virtue, and Magnanimity in so doing, than thou wouldest, if thou hadst killed him.

2124 Thou art to rejoyce heartily, and thank God, that there are others in the World, that are better; and can do more good than thou.

2125 In Things that thou wouldest not be seen in thyself, it's a Piece of Cunning to say, The World says; or there is a Speech about.

2126 Which puts us to most Pains, to say nothing but well of others; or to be always finding fault; and continually speaking ill of them?

2127 Faithful Obedience, and not insolent Hope will commend thee to God. If thy Hopes be proportionable to thy Obedience, then they are regular.

2128 If thou seekest only, and art satisfied with the Praise of God and good Men; thou wilt look upon the Applause of the People, only as a Blast of Air.

2129 A Mistake about Repentance is fatal, therefore know, that whatsoever falls short of a present, universal, permanent Change, falls as much short of Repentance.

2130 There may be as much Generosity shewed in the handsome Acknowledgment of a Kindness; as there is in the conferring of that which deserves such an Acknowledgment.

2131 Do thou but take half the Care of thy Soul, that most Men do of their Bodies; and thou wilt be better than most Men are.

2132 Give not presently, and upon slight Grounds, Credit to an Accusation, or infamous Report: it will make Men suspect, thou art malicious thyself, or foolish.

2133 Have Patience a while: Slanders are not long lived: Truth is the Child of Time, e're long, she shall appear, to vindicate thee.

2134 It's true, thou mayest not go to School to the Devil; but yet thou oughtest to receive Knowledge and Sapience from whence soever it comes.

2135 If thou art well with a Great Man, never pretend, nor endeavour to understand those Affairs which he would keep secret.

2136 Rob not for Burnt-offerings; nor lie for God. It's a greater Offence and Affront to his Majesty, than to rob for Rapine, and lie for Advantage.

2137 Take

2137 Take Care, that thy Appetites be neither misplaced, nor disproportionate; and then they cannot hurt either thee or others.

2138 Assure thyself, and fix it in thy Mind, that an unmoveable Quiet, and a lasting Peace, can be set upon no other Foundation, but Virtue and Holiness.

2139 I would have thee understand, that most of our Miscarriages proceed from an undue Preference of ourselves, and an unequal considering of other Mens Interests.

2140 A good Death is the Consequence of a good Life; therefore live well, that thou mayest die well. And think often of dying, that thou mayest live well.

2141 Opportunity is both short and uncertain; therefore by no means neglect it. Our Time is very short; but the Time of doing Good is much shorter.

2142 Thou couldest not but blush oftentimes for thy very best Actions; if the World did but see all the Motives upon which they were done.

2143 In Affairs of Consequence, it commonly is not so much thy Business to seek Occasions; as to make the best of those that offer themselves.

2144 Be not in Conversation of a dogmatical, and governing Spirit. An affected Superiority spoils Company.

2145 Lean not too much to thine own Understanding; Men of the best Judgment are always most ready to consult the Opinion of others.

2146 If thou committest a Sin, because thou art wilfully Ignorant ; the Wilfulness of thy Ignorance makes thy Sin to be wilful.

2147 Thou oughtest to be thankful for Deliverances and Mercies past : So shall the Memory of them be able to put off the Sense of present Miseries.

2148 If thou art one of an ingenuous Mind, and a true Penitent, thou wilt with more Difficulty forgive thy self than God doth.

2149 If thou beest alway affecting to shew thy Wit, thou wilt seldom fail of letting the World know thou hast none.

2150 If thou weepest for that thou hast sinned, and yet goest on to sin more, thy wilful Guilt will defile thy Tears, but thy Tears will not wash off thy Guilt.

2151 When Grief approacheth thee, if it be small, endure it, because it is easy to be born ; but if it be from a great Occasion still bear it, because thy glory is the greater.

2152 Slight not a Reproach, tho' it be utterly false ; for a good Name is no less wounded for the Time with that, than with a just Crimination.

2153 Thy first Step is to resolve well, thy next to do well, the uninterrupted Repetition of which will at length improve into an Habit of well doing.

2154 Thou little knowest thy self, if thou thinkest thy self able enough to preserve thy self, wise enough to direct thy self, and good enough to justify thy self.

2155 If thou art a good Man, without doubt thou wilt find more Sweetness and Satisfaction in

in the Way to Heaven, than Sinners do in the Way to Hell.

2156 In publick Places of Divine Worship, avoid Singularity and Hypocrisy, as well as Negligence and Profaneness.

2157 Study before hand how to suppress Anger, and cure all Passions, what to do, and what Evasion to make in Time of Danger, Fear, and Surprize.

2158 Wish not the Alteration of Things to thy Desires, but model thy Desires. This is in thy Power to effect, the other beyond thy Ability to obtain.

2159 Thou canst not be poor if thou hast enough; thou canst not be rich if thou desirest more; thou canst not be wise if thou art not content.

2160 It's grievous to Humanity to suffer Injuries, but more grievous to keep them Secret. If thy Heart be full of Trouble, thy Remedy will be to unburthen it unto a Friend.

2161 It were Madness to set thy Heart much on what 'tis impossible for thee long to enjoy, altho' there were something here worth the enjoying.

2162 Learning and a good Life are both desirable; but if both cannot be obtained, endeavour more for a good Life than for Learning.

2163 When thou overshootest thy self, thou may'st make some Use of thy Mistakes, and turn them into Lessons of Instruction and Caution.

2164 If thou hast but Guards within thy self, strong enough to keep Troubles from breaking

breaking in upon thee, they can never take Possession of thee.

2165 Since one true Friend is so difficult to be found, if instead of chusing one thou wilt be seeking a Multitude, thou art foolish, and wilt be undone.

2166 Thou canst not long continue in the Respect thou owest thy Friend, if thou allowest thy self the Liberty to talk of their Faults.

2167 'Tis a great Art to know how to desire rightly; unless thou beest well versed in this, thou canst never live contentedly.

2168 'Tis better for thee to be wise and not seem so, than to seem wise and not be so: Yet Men, for the most Part, desire and endeavour the contrary.

2169 Thou needest not fear all the Devils in Hell so much as a false Friend; and let me tell thee, such are very common.

2170 If thou art wise, thou wilt take the true Value of every Thing, not from its Rarity or Difficulty, but from its Utility to thee in Life.

2171 If thou dost good principally for thy own Satisfaction, thou wilt not be much troubled to have Men judge of thy Actions contrary to thy Merit.

2172 With all thy Power keep thy self from being of a froward, pensive Spirit, for that slips over all the Pleasures of Life, and seizes and feeds on nothing but Bitters.

2173 If thou hast known how to live with Constancy, and in Quiet, thou shalt know how to die so too; for thy End will not easily be different from the rest.

2174 Take

2174 Take heed what thou askest, and beware what thou deniest; for if Discretion guide thee not, there may be a great Deal of Danger in both.

2175 Spit not thy Friend out from thy Tongue, nor laugh him into an Enemy. Gall in Mirth is an ill Mixture, and sometimes Truth is Bitterness.

2176 'Twill be Presumption in thee, and not Piety, so to trust a good Cause, as not to use all lawful and likely means to maintain it.

2177 If thou doest the Thing that is good, and intendest not that good which thou doest, it is a good Action, but not well done.

2178 If thy Companion cannot make thee better, nor thou him good, 'twere better that thou leave him ill, than that he make thee worse.

2179 Do not dwell too long upon a weak Side. Touch and go away. Take Pleasure to stay when thou canst commend.

2180 Let this Contemplation moderate thy Desires, that all Worldly Profit or Pleasure is correspondent to a like Measure of Anxiety and Wearisomeness.

2181 Never venture to dispute against any Thing of Experiment, or Matter of Fact, which thou hast not seen, or art not very well assured of.

2182 Account the Pleasure of commending and being obeyed to be but in the second Rank of Pleasures; but that of loving and being beloved in the first.

2183 If thou wouldest not have thy Credulity abused, thou hast scarce a securer Way, than to let thy Belief run quite counter to Reports.

2184 If thou decreest for either Party before thou hast heard them both, thy Sentence may be just, but thou thy self art unjust.

2185 Be not too eager in counselling others : The ill Success (which happens frequently to good Advice) will be laid to thy Charge, and the good seldom thanked.

2186 Anger is a professed Enemy to Counsel. If thou counselest a Man in Passion gently, thou art despised ; if thou urgest it vehemently, he's provoked the more.

2187 Never put thy self (when thou canst help it) into the Power of any Person, unless thou canst probably tell how he will deal with thee.

2188 'Tis not safe to open the Closets of our Hearts to every Traveller : We may lend our Ears and our Tongues to many, to whom we must not trust our Hearts.

2189 He that loves thee most extreamly, may as extreamly hate thee ; therefore moderate and sober Friendship is much preferable to passionate Love.

2190 Make not a Friend of one that is apt to babble out all he knows. Secrecy is a necessary Qualification, and an unfailing Mark of a true Friend.

2191 If thou art vain-glorious thou wilt get nothing by it, but the general Hatred and Aversion of other Men.

2192 Thou must either have the Command of thy Money, or thy Money must be thy Master.

ter. There is no Mean between these two Extremes.

2193 All the while thou livest ill thou hast the Trouble, Distraction, and Inconveniencies of Life, but not the Sweets and true Use of it.

2194 Pretend not to be devout beyond all Examples of others in thy Condition, for thou wilt thereby prejudice the Opinion Men had of thy Sincerity.

2195 Thou wilt never attain to Quiet in this Life, till thou hast conquer'd the Love of the World, and the Fear of Death.

2196 Since nothing here below is certain, thou shouldest seldom purchase any thing with great Hazard, and never with Guilt.

2197 If thou endeavourest to have that received for a Certainty, which thou dost not know to be so, thou offendest against Truth.

2198 Aim at the pleasing of a few, and be content to let the rest run away with *Turks* and *Infidels*, who make the greater Number of Mankind.

2199 Follow the Judgment of the Wise, and the Customs of the Vulgar. Keep thy Thoughts to thy self. Allow the People thy common Actions and Outfides.

2200 Always use thy self to be diffident of the first Opinion thou takest up of a Man, and never fix thy Judgment without due Deliberation.

2201 Thou may'st account this one of the great Advantages of Society, that not only the Assistance, but even the Misfortunes of others may be of Use to thee.

2202 Does

2202 Does thy Brother err? And why may'st thou not as justly quarrel with the Distempers of his Body, as the Imperfections of his Mind.

2203 In Questions of Importance, if thou canst not say enough, endeavour handsomely to get off, and say nothing at all: 'Tis better not to attempt than fail.

2204 The World cannot but conclude, that either thou art wise, or wilt soon be so, if thou keepest Company with those that are esteemed such.

2205 Talk not in mix'd Company of Things thou hast in Difference with others: Perhaps some that are there, may not be of thy Side, when they hear it.

2206 If thou art a true Friend thou wilt perform without much promising before, and without boasting afterwards.

2207 How extravagant soever a common Mode may be, thou wouldest yet be more extravagant, if thou refusest, in some Sort, to comply with it.

2208 In serious Subjects avoid a florid Stile; it toucheth only the Fancy, and maketh no Impression upon the Judgment.

2209 It would be better for thee to overcome thy own Desires and Inclinations, than all thy other Enemies. I wish thou wert secure of thyself.

2210 It would be an execrable Thing if thou shouldest wilfully deprive thy self and me also of Immortality, which thou doest, if thou seekest not to have Wife and Children.

2211 Be not easily Exceptionous, nor rudely Familiar; the one will breed Contention, the other Contempt.

2212 Ne-

2212 Never accuse any to a great Man, unless thou art sure he will credit thee; for otherwise he will ruin thee, if fit Occasion happens.

2213 Thy Love to God must not be a Flash or Fit, but a steddy and well settled Affection; an Affection that has the Warmth of Passion, and the Firmness of Habit.

2214 When thou art in the Company of Ladies behave civilly, and shew good Breeding. They will easily pardon a Man's Want of Sense, but rarely his Want of Manners.

2215 If thou borrowest but upon just Necessity, and never failest to pay upon Promise; thou wilt never want a kind Friend to lend thee when thou art at a Pinch.

2216 Dare not to be guilty of ill Things, tho' thou wert sure to be secret and unpunished. Conscience will sit upon it, and that is Witness, Jury, Judge, and Executioner.

2217 If thou art without Passion, thou art less than a Beast? If thou art without Reason, thou art below a Man? 'Tis not a Folly to have Passion, but to want Reason.

2218 Be not lightly deceived: Excess of good Words, and Respect leave room to suspect they are shewed to cover something which is to gain Admittance under a Disguise.

2219 Conquer thyself. Till thou hast done that thou art a Slave: for it is almost as well for thee to be in Subjection to another's Appetite, as thy own.

2220 In the Height of Prosperity thou shouldest chiefly consult thy Friends, and allow them more Authority over thee than at other times.

2221 Be-

2221 Bestow not Benefits without Distinction and Discretion; yet without Difficulty or Delay: And make every Kindness double, by timely and freely bestowing of it.

2222 Let not Modesty take away thy Courage in a good Cause: but let not thy Courage incline to Impudence in a prosperous one.

2223 In all thy Actions know God sees thee; and in all his Actions labour to see him: That will make thee fear him; This will make thee love him.

2224 If thou wilt breed up a Boy to be good for any thing when he comes to be a Man, thou must not spare him when young.

2225 Be not hasty to marry; it's better to have one Plough going than two Cradles: and more Profit to have a Barn filled, than a Bed.

2226 In Company let nothing be boyish, disdainful, or affected. Nothing more engages the Affections of Men, than a handsome Address and graceful Conversation.

2227 If thou art innocent; thou shouldest no more afflict thyself when thou art said to be guilty, than if it should be said thou art sick when thou art well.

2228 Since thou must die certainly, it concerns thee to take all Care, that thou may'st die happily; and that wholly depends upon thy living well.

2229 When thou art under a Temptation to commit Sin; consider before-hand what Strength thou hast to bear the Fire of Hell, and the Rage of Devils.

2230 When thou failest of thy End, or desired Success in any Undertaking, be not troubled;

troubled; but consider thou wast born to encounter Evil, as well as to enjoy Good, in this mortal State.

2231 Tho' thou wert never so good by thy Nature; yet the best Natures that are have need of some Method to guide them, and Directions do never any hurt to Virtue.

2232 So long as thou art ignorant, be not ashamed to learn. Ignorance is the greatest of all Infirmities; and when justified, the chiefest of all Follies.

2233 Reckon upon Benefits well placed, as a Treasure that is laid up; and account thyself the richer for that which thou givest a worthy Person.

2234 See that thou love by Degrees; lest by bestowing all thy Love in Woing, thou leavest none when thou comest to Marrying.

2235 Make an inviolable League with thy Eyes, never to fix on that Object with Desire, which thou may'st not lawfully enjoy.

2236 Whatever Disappointments thou meetest with, they should only make thee understand Fortune the better; and not repine at her the more.

2237 If ever thou comest to retire from the World; thy first Work will be to eradicate all Lusts, and the second to get the Art of Thinking.

2238 Run not thyself into a large Acquaintance, and various Familiarities; for thereby thou wilt set open thy Gates to Invaders, that will plunder thee of thy precious Time.

2239 There is no fooling with Life by Expectations, and Attempts, when it is turned of forty.

forty. The seeking of a Fortune then, is but a desperate After-game.

2240 Be not suspicious, censorious, or fretful; for without much Candour, Simplicity, and making the best of every thing, there is no living in Society with Mankind.

2241 Let thy Gift be something that is lasting and durable; for it will serve as a Monitor to mind the Receiver of the Obligation, which the Presenter cannot so handsomely do otherwise.

2242 It was the Advice of I know not what Sage, that every married Man should think there was but one good Woman in the World; and that his own Wife was she: and so he would be sure to live contented.

2243 If thou perseverest in Wickedness, and makest Use of the Name of Mercy, only for a Countenance to thy Impieties; thou dost but mock the Almighty, and hast no Title to his Mercy.

2244 Care not so much to furnish thyself out with Opinions, that are uncommon and learned; as with such as may make thee easy, and be convenient for Life.

2245 Thy Passions ought to be thy Servants, not thy Masters; and should give thee some Agitation, for Entertainment or Exercise; but should never throw Reason out of its Seat.

2246 Be not *Heraclitus*, but *Democritus*; weep not, but laugh at the World. And where Prudence cannot avail thee, let thy Contempt and Scorn meet its Malice.

2247 Be careful to avoid those Things in thyself, which do commonly displease thee in others.

As

As thy Eye observeth others ; so art thou also noted again by others.

2248 What Matter is it, how much, and what thou sufferest, if so be thou may'st at length attain Salvation? Heaven can't be a dear Purchase, cost what it will.

2249 Whatsoever thou givest to God besides thyself, is of little Account in his Sight : for he seeks not any Gift of thine, but thyself.

2250 When thou art in the Company of thy Betters for Sense and Prudence, it is as much more adviseable to hear than to speak, as it is more profitable to reap than to sow.

2251 It is in Reputation, as it is in Money ; there must be Care taken both in the Getting of it, and in the Use of it : for thou shalt have perpetual Occasion for it.

2252 Disappointments and Crosses that come not by thy own Folly, or Negligence, are Corrections of Heaven ; and it is thy own Fault if they prove not to thy Advantage.

2253 As it was necessary, that God should become like Man on Earth to purchase Felicity for thee ; so must thou be like God in Heaven, before thou comest to possess it.

2254 In judging of thyself : if Conscience either can not, or will not inform thee, there is a certain Thing called Self-love, that will be sure to deceive thee.

2255 The greatest Honour thou canst do to God or good Men, is to endeavour to be like them ; to express their Virtues, and represent them to the World in thy Life.

2256 Whatsoever thou givest to the Poor is safely deposited ; and put out of the Reach of Fortune

Fortune, because it is laid up in Heaven; where thou may'st expect the Return and Recompence of it.

2257 So deliberate, that thou may'st resolve: so resolve, that thou may'st perform: so perform, that thou may'st persevere. Mutability is the Badge of Infirmary.

2258 If thou farest well, enjoy it to thyself, and do not cry Roast-meat. If thou shewest thy Treasure to a Thief, thou art the Occasion of thy own Pillage.

2259 When thou tellest another any thing that thou art not well assured of, suppose him to be thy Enemy at present; or in his Rotation of Thought may be so hereafter.

2260 If thou givest the Reins to Sensuality, and shuttest not the Door to Liberty, thou shalt have what to think on by Day, and also wherefore to weep by Night.

2261 There is nothing whereby thou may'st sooner discern a Man to be wise or foolish, than to see how he behaveth in Adversity; and how he reapeth Profit by Sickness.

2262 Thou may'st have the Speculation of Things, and the Method how to effect them; yet if thou wantest Diligence, Courage and Address for Execution, thou'lt do nothing.

2263 Thou art of a good Spirit, if thou canst meet thy Enemy without Hatred; and return him Kindness, (where it can be) instead of Revenge.

2264 Let it frequently come into thy Thoughts, that Death lyeth in Wait for thee; and may catch thee (as it hath many others) any where, suddenly, and unawares.

2265 Thou

2265 Thou wilt find great Peace and Pleasure in being uninterested in other Mens Affairs; and disengaged from being their Warranty; and responsible for what they do.

2266 To reform all others, and set them right, is impossible; what hast thou then to do, but to despise all little capricious Humours, and amend thyself.

2267 If thou desirest the Love of God and Man, be humble; for the proud Heart, as it loveth none but itself; so is it beloved by none but by itself.

2268 To make thy Life pleasant and easy, thou must use Variety in passing it: and sometimes seek out Company, when thou hast been long without it, and art tired.

2269 Thy Grief will augment and gather new Force, if thou be'st too sensible of it; but on the contrary, if thou bearest it patiently, it will diminish by Degrees.

2270 Enterprize no Design, the failing wherein may bring thee more Disgrace and Loss, than the Success can gain thee Honour and Profit: for it's plainly an unequal Lay.

2271 Every one has his Share of Abilities. Thou wilt mostly succeed, if thou goest not beyond thy own; and dost not set them at work upon other Mens Projects.

2272 Too much Conversation and unprofitable Visits will make thy Life soft, and effeminate. Much Business and sometimes Company, will make it pleasant and useful.

2273 If thou usest thyself to talk much, thou wilt be like unfortified Frontier-Towns, that are always exposed to the Insults of Enemies.

2274 Con-

2274 Contend not with those that are much below thee. Thou wert better forgive the Debt, where thou canst not recover so much as the Charges.

2275 Be not so wedded to thy own Opinion as to think none can be in the Right but thou. Why may not another claim the same Liberty to judge of thine?

2276 Let thy Prayers for Temporal Things be always with a Proviso, if God please : but in Petitions for Spiritual Things thou may'st be peremptory.

2277 Learn Wisdom by others Folly ; and beware of the Rock they split upon. This is the Advantage of him who comes after, that he sees with more Eyes than his own.

2278 If thou desirest to attain the Art of Con- versing, learn to do it without Art. For Con- versation, if it be among Friends, ought to be as easy as one's Cloaths.

2279 Study such Things as are of Use rather than of Ostentation. And rather with the Bee endeavour to gather Honey, than like the silly Butter-fly to paint thy Wings.

2280 Esteem not a Man wholly upon the Ac- count of his Family : He is the best Gentleman that is the Son of his own Deserts ; and not the degenerated Heir of another's Virtue.

2281 Thou may'st always escape with Pa- tience at one of these Outlets ; either by not hearing Slanders ; or by not believing them : or not by regarding the Thing ; or by forgiving the Person.

2282 Thou art not Master of what thou hast spoken ; but may'st dispose of what thou hast
not

not spoken as thou wilt; and canst say it, or not say it, as thou pleasest.

2283 Avoid Idleness: God would never have delivered a Soul into a Body which has Arms and Legs, but because it was intended the Mind should employ them.

2284 If thou hast a sufficient Competency to live upon in thy Station; and thou be'st not content with it, and thankful for it; thou neither knowest God, nor honourest him.

2285 Point not too much upon Time to come. It's possible thou may'st live to old Age, because some few do so; but it's more likely, thou shalt not, because there are more that die young.

2286 If thou trustest in any considerable Matter the Man that hath once voluntarily deceived thee; thou losest the Right of being well dealt with by any body after.

2287 Make prudent Haste; it's better to go leisurely, and rest now and then, than to run full drive, and lose thy Breath and Strength, and so fail in thy Journey.

2288 If thou only resolvest to amend hereafter, thou certainly resolvest not to amend now; and therefore thou art in no State of Repentance, nor in the Way of Mercy.

2289 Prosecute with the greatest Faith and Constancy not what pleaseth thee from an animal or carnal Sense, but what thy Conscience judges to be simply the best.

2290 If thou wouldest enter upon Age with Advantage, thou must take Care to be regular, and significant in thy Youth. This is the Way to make both Mind and Body easy.

2291 Marry

2291 Marry not upon the mere Account of Beauty and amorous Desires: it's a most common Thing in that Case for Conjugal Intelligence to fail in a little Time.

2292 Exercise thyself in Expectation of Evils; so while the Mind pleaseth itself in Thinking, I am not thus yet, it prepareth itself against it may be so.

2293 Let the Fall of others excite in thee Pity towards them, Caution to thyself, and Thankfulness to God, if he hath hitherto preserved thee from the like.

2294 It's better in thee to keep the Poor from Starving, than to feast Knaves. Forty Shillings among the Indigent will do more good, than double the Sum spent in treating the Rich.

2295 With sober Patience, and wise Condescension, thou shalt many times effect that, which Rashness and Choler would certainly ruin and undo.

2296 He that saved thy Life, hath, in a sort made a Purchase of it: and tho' he doth forbear to call for it, yet it seemeth, that upon the like thou owest it him.

2297 We commit every Day, without Thinking, a thousand little Faults against others: be thou therefore willing to give the Charity and Goodness, which thou canst not but desire.

2298 It's best to observe a Mean, and marry one neither too rich, nor too poor; for the Poor bringeth into her Husband's House Necessity, and the Rich Servility.

2299 Let thy Library lie in thy Head, and in thy Heart. Thou hast no more Learning than
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what thou carriest about thee. That which lies only in thy Books, is thy Author's, not thine.

2300 Seek thy Consolation in thy own Heart, as wise Men do; and when thou hast done all that lies in thee to deserve a good Reputation, despise an ill one.

2301 Entertain Detractions with tingling Ears, slow Belief and Blushes for the Defamer, as well as the Defamed; a dejected Countenance, excusing Tongues, or distasting Silence.

2302 Be content with a Competency; a great Fortune is not necessary to the Attainment of Faith, Hope, and Charity: and if thou beest endowed with these, thou canst not be miserable.

2303 What Friends soever thou hast; yet don't neglect thyself: for tho' thou shouldest have a thousand, none of all them loves thee more, than thou oughtest to love thyself.

2304 Trust not any for the Vehemence of his Affeuerations: Truth and Honesty have no Occasion for loud Protestations, Oaths, and Curses; but love to be plain and open-hearted.

2305 If it were enough, to repent the last Day of thy Life; yet how canst thou be sure to do that; unless thou doest it this very Day? since this Day may be (for ought thou knowest) thy last.

2306 Thou wilt never be well served, unless thou carriest an Esteem with thy Servants. They should be readier to believe their Master's Commands and Orders are wise, than dispute it among themselves.

2307 Tho' Friendship is the chiefest Comfort of Life; yet I would not have thee multiply

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Friendships.

Friendships. Why shouldest thou give many Keys to that Cabinet where thy chiefest Treasure lies?

2308 If Envy, which never dies, and seldom sleeps, is content sometimes to be in a slumber, it will be very unskilful in thee to make a Noise, by witty Taunts and Jeers to awaken it.

2309 The wise Foresight of a Danger, or an Evil, may be a Thing of no small Advantage to thee; for as much as it may either shew thee how to prevent it, or teach thee how to bear it.

2310 Be not over cautious; nothing doth more precipitate a Man into Danger, than too eager a Desire of keeping far from it. Too much Prudence often concentrates with Impudence itself.

2311 Thou feelest Pleasure and Pain from the same Objects which thus affect other Men. But I would have thee feel them with Indifference; not suffering thy Understanding and Judgment to participate with thy Passion and Sense.

2312 There is a Religious Dexterity, by which thou may'st in the midst of worldly Business, make to thyself Paths of Innocence, and walk free from the Contagion of the World.

2313 What art thou the worse if a vain talkative Fellow think thee too reserved? or if he whose foolish Levity is his Disease call thee dull, Because thou vapourest not all thy Spirit into Froth?

2314 If thou in every thing fearest, thou shalt not do well; thou wilt at length do all things ill: If thou too much apprehendest a pos-
sible

sible Shame, thou'lt forget that which should defend thee against it.

2315 Be content if thou hast many above thee. Turn thy Eye upon those that are under thee. If thou hast no Inferiors, have Patience a while, and thou shalt have no Superiors.

2316 Let thy spare Time be spent in Reading, in Meditating, or Discoursing. By the first thou conversest with the Dead: by the second with Thyself; by the last with the Living.

2317 There is much to be got by Humility: He that looked downward saw the Stars in the Water; but he that looked upward could not see the Waters in the Stars.

2318 Be not too hasty in Business, but think again; for second Thoughts are best. *Noah's* Dove brought the Branch of Olive home at her second Journey.

2319 If thou lookest abroad, and bringest into one Day's Thoughts the Evil of many Days, certain and uncertain; what will be, and what will never be; thy Load will look intolerable, as it is unreasonable.

2320 Trust not an Enemy, because thou hast done him good Offices; for Men are naturally more prone to revenge Injuries, than requite Kindnesses.

2321 We call it good Humour to use all manner of Freedom in our Conversations: But have thou a Care; for it's very often seen, that People interpret that ill, which was meant well.

2322 Trust not to a bodily Devotion; and think not to compensate with it for a good Life; if thou dost so, thou art like the sick Man, that

eats up his Physician's Bill, instead of taking the Medicines it contains.

2323 The Morning is not so fit a Time to beg a Favour, as the Afternoon: because the good Temper of our Souls depends wholly on that of our Bodies; we are not so well disposed before Meat as after.

2324 That which thou art ashamed to do in the Sight of Men for the Turpitude of it; thou shouldest be much more ashamed to do in the Sight of the Angels, and even of God himself, when thou art alone.

2325 Squander not away thy Life in Pastimes: There's but little need to drive away Time, which is ever flying away so swiftly of itself; and when once gone is gone for ever.

2326 If thou wouldest secure thyself from the highest Degree, thou must watch against the lowest; as he that would prevent an Inundation, must have an Eye to the smallest Breach in his Banks.

2327 If thou sinkest under every cross Accident; and still whineest, and complaineest, crying out upon every Touch of Fortune; thou art a mean, degenerate Soul, below the Dignity of our reasonable Nature.

2328 Those that thou findest impatient of innocent Mirth, or profitable Discourse, thou may'st assure thyself, are dangerous Company; and can never benefit thee.

2329 If thou deliverest up thyself to thy Palate, and thy Lusts, thou wilt be the most miserable of Mortals. Thy Pleasure will be short, and presently will turn to Nauseousness; and the End of it will be Shame and Repentance.

2330 Live

2330 Live not to thyself alone; but have it in Mind, that we are all Members of one Body: and it is as natural to help one another, as for the Hands to help the Feet; and the Eyes the Hands.

2331 Believe not any thing of either Scandal, or Misfortune till thou art very certain of it. For many probable Things prove false: and a short Time may make Evidence of the undoubted Truth.

2332 The good Offices thou doest for a Man in Want, should be known only to those that have the Benefit of them. Many a modest Man stands in need of Help, that has not the Face to confess it.

2333 There are a World of Things necessary to be studied and learned: and therefore thou shouldest discharge thy Mind of such Things as are unnecessary, to make Way for greater Matters.

2334 If thou art a good Man, and deservest well, and yet art ill spoken of, thou oughtest to go on in thy virtuous Courses, and not be troubled, and stopped any more than the bright Moon is at the barking of Currs.

2335 In discoursing something is to be indulged to common Civility; more to Intimacies and Endearments and Friendship; and a Competency to these recreative Discourses, which maintain the Cheerfulness of Society.

2336 If thou art wise, thou wilt contract the Subjects, both of thy Joys, and thy Fears: and it will be Time and Pains well spent so to abate the one, that thou may'st likewise diminish the other.

2337 What Extremeties have some Men endured for the Ambition and Interest of other People? and shalt not thou venture the crossing of an intemperate Lust, for the Conquest of thyself.

2338 Thy Life ought not to be taken up in empty Impertinencies, and phantastical Idea's; but in useful Practice. Wisdom is the Result of Experience, and Experience of repented Acts.

2339 Turn thy Eyes into thyself; and beware thou judge not others. In judging of others, thou'lt often err, and do thyself no good; in discussing thyself, thou'lt find out what thou oughtest to mend.

2340 When thou receivest Injuries, if thou art a good Man, thou'lt be more concern'd for the Malice of thy Adversary, than for thy own Wrongs: and wilt be sooner moved to Compassion than Anger.

2341 In the Hour of Mirth take heed; for when thou art in the Height of Jollity, thou art apt to be heedless, and shew thy Failings; like the Moon which discovers her Spots most when she is brightest.

2342 Books and Study teach only Generals, Experience informs us in Particulars, and giveth us the best and only useful Knowledge, and so it's Multitude of Years only that can make thee experimentally and truly wise.

2343 It will much tend to thy Peace to be silent of others, and not to believe promiscuously all that is said, nor easily to report what thou hast heard, nor to lay thy self open to many.

2344 Because thou art afraid to be despised, therefore thou wilt not be reprehended for thy Faults,

Faults, but seekest the Shades of Excuses. But this is concealing of Ulcers, for fear of being cured.

2345 Words of Scandal are but Words, they fly thro' the Air, but hurt thee not, unless thou receivest them. In short, if thou beest guilty, be willing to amend, if thou beest innocent, resolve to suffer.

2346 In all thy Affairs strengthen thy self with a cheerful Spirit, and good Hopes. The fearing to become miserable makes Men oftentimes become that which they fear, and so turns their imaginary false Fear into Miseries certain.

2347 When the last Hour shall come thou wilt have a far different Notion, and Opinion of Things, and of thy whole Life that is past, and be exceeding sorry (but all in vain) that thou hast been so remiss and careless.

2348 Be not so proudly conceited, and in love with thy self, as to believe nothing is good or bad, just or unjust, necessary or needless, but only those Things that are for or against thy particular Opinion, Interest, or Pleasure.

2349 So great a Part of the Comfort of Life depends upon a Man's good Correspondence with those that are near about him, that I think thou canst not love thy self unless thou lovest thy Nighbour also.

2350 When there is no Recreation or Business for thee abroad, then mayst thou have a Company of honest old Fellows, in leathern Jackets in thy Study, which may find thee excellent Divertisement at home.

2351 I would have thee have Understanding, but not a Flux at the Mouth. Too much Reasoning looks like jangling. If thou hadst a solid Judgment, thou wilt reason no more than what is fit,

2352 Trust not presumptuously to thy Repentance and Resolution of Amendment; Nature will sometimes lie buried a great while, and yet revive upon Occasion of a Temptation.

2353 When thou doest a Kindness, do it frankly before it be asked, for it will be received with a greater Sense of Obligation, because thou thereby disburthenest thy Friend of that Bashfulness and Fear of Repulse, which commonly attends asking.

2354 If thou shunnest thy own Company, it looks as tho' thou thinkest all others better than thy self, otherwise thou wouldest not forsake thy self thus, to be with them.

2355 Railery must be fine and delicate, and such as rather serves to heighten and warm Conversation, when it begins to flag and cool, than to affront and offend the Persons which compose the Assembly.

2356 If thou engrosshest the Talk, thou enforceest Silence upon the rest of the Company, and so art presumed to look on them only as thy Auditors and Pupils, whilst thou magisterially dictatest to them.

2357 'Tis better for thee to be Umpire or Arbitrator between Strangers than thy Friends; for of the Strangers thou may'st make one thy Friend, but among thy Friends thou shalt make one thy Enemy.

2358 I tell thee, it is a very difficult and painful Thing to be continually watching the Senses, that Temptation do not break in: And the Heart, that its Corruptions break not out.

2359 It is not so difficult as thou may'st think to acquire Virtue. Thou wilt go a great Way towards it, if thou supportest bad Fortune without Repining, and enjoyest Prosperity without Arrogance.

2360 Tho' Reason is not to be relied upon as a Guide universally sufficient to direct thee always what to do, yet it is generally to be trusted to, and obeyed when it tells thee what thou art not to do.

2361 The higher thy Employment or Station is, be assured the more obnoxious art thou to Perils from without, from them that watch for thy Halting, and from within, from thy deceitful Heart.

2362 Thou standest in need of Grace more than thy daily Bread; because the Consequence of the Want of the former is of more Danger than the latter, by so much as the Soul is more valuable than the Body.

2363 To conquer Vices and greater Sins, thou must stifle them in the Birth, suppress the first Motion of them, and meet the Temptation with an Act of Virtue contrary to it.

2364 If thou too much desirest to be thought a wise Man, it will hinder thee from being so; for thou wilt be more solicitous to let the World see what Knowledge thou hast, than to learn what thou wantest.

2365 A great Reputation is a great Charge, very hard for a Man to acquit himself well of.

I'll tell thee my very Thought. An obscure Life is more natural the more easy.

2366 Thy Mind will never be raised to its true Pitch and Height, till thou hast, in some Measure, conquered the Fondness of Life, and slavish Fear of Death, and made them subject to Reason.

2367 If thou revilest the Good, thou art unjust, because they deserve it not. If thou revilest the Bad, thou art unwise, for its likely they may be too hard for thee at that Weapon.

2368 Be but true to thyself, and obey the Dictates of thy own Mind, and give leave to thy own Conscience to counsel thee, and tell thee what thou oughtest to do, and forbear; and then thou shalt be a Law to thyself.

2369 When thou hast done a Thing that hath gained thee Honour, think what Advantage thou canst make of it; without doing thus, thou lovest all that thou hast gotten.

2370 If thou wouldest avoid being drawn in to Promises, avoid the *mollissima tempora fandi*. Set a strict Watch over thyself when thy Spirits are most up, and thou art merry.

2371 Oftentimes when the Body complains of Trouble, it is not so much the Greatness of that Trouble, as the Littleness of thy Spirit, that occasions the Complaint.

2372 Whatever Sin, tho' never so little an one, if thou allowest thyself to live in it, and excusest and pleadest for it, be it known to thee, that it is not a mere Infirmary, but a wilful Transgression.

2373 Know that if any Trouble happen to thee, it is what thou hast deserved, and there-

Fore brought upon thyself. But if any Comfort come to thee, it is a Gift of God, and thou didst not merit it.

2374 It is not enough for thee that a Thing be right, if it be not fit to be done; nor is it advisable for thee to do what is just, if not prudent. If thou lovest by getting, thou hadst better lose than get.

2375 Because thou seest a Man in an Error in those Things whereof thou canst judge, thou art not therefore to believe he must be equally mistaken in those Things where thou canst not judge.

2376 Complain not of the Loss of *Adam's* Knowledge, but of his Innocency; we know enough to save us; and what is more than that, is, in some Sort, superfluous.

2377 It's generally thought none of the best Parts of Breeding to talk much of ones self; for tho' it be done so as not to argue Pride, yet it doth Ignorance of more worthy Subjects.

2378 Thou art very unthrifty of thy Reputation, if thou enterest upon an Action, the failing of which may be likely to disgrace thee more, than the succeeding of it can credit thee.

2379 If thou confessest thy Sin, thou beginnest thy Journey towards Heaven: If thou art sorry for it, thou mendest thy Pace: If thou forsake it thou art at thy Journey's End.

2380 To deserve just what thou obtainest is mere mechanic working for Hire. But if thou goest on, and deservest after a Thing bestowed, then thou art truly thankful.

2381 Be not like the Hypocrite in thy Charity : He dares not trust God with a Penny, except before a whole Congregation of Witnesses, lest perhaps God should deny the Receipt.

2382 If ever thou comest to have a Son, let thy great Care be to make him rather virtuous than learned. The common Education is very Faulty in this Thing.

2383 Wish not the Alteration of Things to thy Desires, but model thy Desires. This is in thy Power to effect, the other beyond thy Ability to obtain.

2384 Thou oughtest not either to chide or play with thy Wife, in the Presence of others; for the one sheweth her Imperfections, the other thy Folly.

2385 If thou canst entertain thyself alone without being melancholy, whimsical, dull, or weary, thou art a fit Companion to thyself, and wantest no Company.

2386 Use thyself to other Peoples Follies, and take not Offence at every Impertinence that happens in Company : This will go a great Way towards the keeping of thy self sedate and easy.

2387 If thou art a right honest Man, thou wilt take more Pleasure in knowing thyself honest, than in knowing all the World approves thee so. Virtue is built upon herself.

2388 If thou hearest any commend his Master, thou may'st for the most Part conclude, that either he is a good Servant, or his Master is a facile Fool, that lets his Servant be his Master.

2389 To

2389 To arrive to the Perfection of Virtue and Reputation, it's not enough to be well-born, and have good Parts, but also to be well brought up, and have these Parts cultivated.

2390 Think no Cost too much in the Purchasing good Books; this is next to the acquiring of good Friends. But remember, they are better Ornaments in thy Head than in thy Library.

2391 If thro' Bashfulness thou beest so easy and facile as to grant whatever is desired of thee, thou wilt afterward prove so frail as to break thy Word and recant, which will bring thee to a greater Shame.

2392 Consider what Opinion the Company hath of thee, and in what Matters they will willingly hear thee and regard thee. It will be thy Wisdom in no wise to meddle with any other Thing.

2393 If thou art not so happy as thou desirest, it is well that thou art not so miserable as thou deservest. Thou hast received more Good than thou hast done, and done more Evil than thou hast suffered.

2394 If any laugh at thee for being sober, do thou laugh at them for being drunk. Let their Pleasures crown them, and their Mirth abound; but next Day they will stick in the Mud.

2395 When thou art in Affliction, 'tis not the best Way to seek Comfort of those that be merry; but of such as are in a worse Condition than thyself. Comparison perhaps may alleviate Sorrow.

2396 Boast not of Family and Gentility, it is a mere borrowed Thing from dead Mens Dust and

and Bones, and none of thine, except thou hast Virtue and Worth of thine own enough to have begun it.

2397 Keep an Account of thy Income and Expence. 'Tis seldom observed that he who doth so, and thereby has constantly under View the Course of his Domestic Affairs, ever lets them run to ruin.

2398 Nothing should abate so much of the Satisfaction thou conceivest of thyself, as the observing that thou now disapprovest of the Sentiments thou formerly was fond of.

2399 If thou confiderest of it, thou wilt find, that 'tis Vanity, that is the great Author of complemental Talk; and when that gives over suggesting, and alternate Admiration and Praises are spent, there is no great Matter of Discourse behind,

2400 Endeavour to regulate thy own Passions to bear with those of others; to be angry with thyself for the least Peccadello, but to frame Excuses for the Errors and Offences which thy Neighbour commits.

2401 Not to pursue a Point is a Fault, either of Inability or Levity. If thy Design be good, why shouldest thou not accomplish it; if it be bad, why didst thou begin it. Thou art not to stop at the starting of thy Game, but kill it down.

2402 Carry thy Anger rather with Scorn than Fear, so that thou may'st seem rather to be above the Injury than below it, else thy Passion will render thee ridiculous and contemptible.

2403 Thy

2403 Thy Railery ought not to bite so hard as to engage the Enmity of another, instead of gaining his Estimation. This would be too dear a Purchase of so trifling a Satisfaction.

2404 If thou retirest out of the World, and thinkest thereby to be at Peace, but yet desirest Fame, or the Glory of the World, or any Thing else that is in it, thou hast only thy Arms and thy Legs out of it, thy Heart and thy Mind are still in it.

2405 Abominate and discourage scurrilous Wit. Whatever is suddenly, and confidently spoken, and reflects upon another Man, that passes Current for Wit, tho' it be not Sense if examined, but only an odd Expression of Malice.

2406 Tho' Hope be exceeding deceitful, yet it is of this good Use to thee, that while thou art travelling thro' this Life, it conducts thee an easier or more pleasant Way to thy Journey's End.

2407 If thou hast the Address of using moderate Abilities to the best Advantage, this Dexterity shall gain upon the World, and bring thee into greater Reputation than real Merit.

2408 There is often nothing more unprofitable than the great Desire of Reputation, therefore be content with sweet Privacy: If thou contemn'st high Esteem, thou wilt save thyself a World of Trouble.

2409 If thou hast a Difference with any, shew thyself generous, just, open-hearted, and a Detester of Falshood; thus thou wilt manifest a Bravery of Spirit, and make others inclined to take thy Part.

2410 Let

2410 Let not Business, and the Things of this World hinder thee from attending to the Things of God. Consider thou must find a Time to die in, and then thou must be at Leisure for that.

2511 Avoid bad Company, as thou wouldest Men infected with the Plague: There is many a Man that hath been good, which is not so now, because he did not keep himself in good Company.

2412 I would not have thee too much undervalue Tradesmen, for the meanest Mechanicks contributes to the maintaining the World; and without them a City could not be built nor inhabited.

2413 Thou art not truly virtuous for barely doing what is good, unless thou lovest it. For that which thou doest by Constraint is imputable to the Power which compels thee.

2414 If thou in Silence suppresslest a Favour received, thou art an unthankful Fellow, that deserved it not; but if thou publishest one that thou hast done, thou turnest it into an Injury, and buyest ill Will with it.

2415 That is true Learning which makes thee wise, and that is true Wisdom which makes thee good; that is which renders thee ever obedient to God, useful to others, and most easy to thy self.

2416 Thy Life is wasted and mispent, if it make not Provision for Eternity; and it matters little whether it be wasted in Pleasure, or in Drudgery after Riches.

2417 Thou art not obliged to give always, when thou hast given often already. He who hath

hath been a perpetual Receiver, hath not upon that Score ever the more Right to ask again.

2418 Thou beganst to live the first Day thou camest into the World; but from that very Day also thou beganst to die; and so thou madest but one Entrance into Life and Death.

2419 What thou desirest or hopest for seems perfectly good to thee while it is at a Distance; but when thou hast it in thy Hands, it may wound thee to the Heart.

2420 Good Offices are the Cement of humane Society; but that they may be agreeable, it's absolutely necessary for thee to find out the Desires, Delights, and Inclinations of him thou wouldest gratify.

2421 Then art thou absolutely Master of thyself, when, instead of making Things violently comply with thy Humour, thou canst accommodate thy Gust and Inclinations to the Things themselves.

2422 Whatever is told thee, and whatever thou learnest, remember still it is a Man that gives, and a Man that receives: 'Tis a mortal Hand that presents it to thee, 'tis a mortal Hand that receives it.

2423 Let thy Art and thy Industry be ever directed to render thee good for something, and thy Studies to teach thee to do, and not only to talk or write. Make it thy whole Business, Trade and Work, to frame thy Life.

2424 Prepare not thyself for eminent Actions more out of Glory than Conscience. Thy shortest Way to arrive at Glory, should be to do that for Conscience which Men do for Glory.

2425 If

2425 If thou lookest into thyself, thou wilt discover in thyself a particular and governing Form of thy own, which justles thy Education, and wrestleth with the Tempests of Passions, that are contrary to thee.

2426 Thou must have thy Soul instructed in the Means to sustain, and contend with Evils, and in the Rules of believing and living-well, and often rouze it up, and exercise it in this noble Study.

2427 When thou writest, I would have thee spare the Company of Books, lest they should pervert thy Manner of thinking, and interrupt thy Method, and so shut thee out of thyself.

2428 In the Management of Passions, thou may'st with little ado stop the first Sally of thy Emotions, and leave the Subject that begins to be troublesome before it transports thee.

2429 If thou dost not think of the Present, thou wilt be thinking of the Past or Future; And therefore Business, or Conversation, or Recreation, is necessary to fix thy Thoughts on the Present.

2430 No Possessions can be good to thee, but by the good Use thou makest of them; without which, Wealth, Power, Friends, Servants, &c. will but help to make thy Life unhappy.

2431 Tho' 'tis not to live to be hid in a Study all one's Life, yet if thou hast been abroad in the Service of thy Generation, thou may'st be allowed to retire home towards Night.

2431 Aim at a plain Table, and a sober Life, at regular and cheap Pleasures, and moderate Labour. These beget, and improve an entire

ture Habit of Health, and prolong Life to the utmost Period of Nature.

2433 Nature has given thee a large Faculty of Entertaining thyself alone, and often calls thee to it, and teaches thee, that thou owest thyself in Part to Society, but chiefly and mostly to thyself.

2434 I advise thee, that in all thy Opinions and Discourses, as well as in thy Manners, and all other Things, thou keep thyself moderate and temperate, and avoid all Novelties.

2435 Examine every Man's Talent, a Peasant, a Bricklayer, a Passenger; thou may'st learn something from every one of these in their several Capacities, whereof some Use may be made at one Time or another.

2436 Thy Thoughts are thine own whilst thou keepest them chained up: but if once thou sufferest them to take Air in Words, they become another Man's, who may perchance make use of them to thy Ruin.

2437 Neither envy nor admire the fading Honours of Mortality; for when a Man is on the highest Pinacle of humane Glory, he stands uneasy, nor can he descend from thence but by a Precipice.

2438 Build not too much upon Futurity, Reason allows none to be confident, but him only who governs the World, who knows all things, and can do all things, and therefore can neither be surprized nor over-powered.

2439 A Blow bestowed in the striking Time is of more Effect than ten delivered unseasonably. There are some Nicks in Time, which whoso-

whoſoever finds, may promiſe to himſelf Succeſs.

2440 Such as are thy Inferiors will follow thee but to eat thee out, and when thou leaveſt to feed them they will hate thee : And ſuch Men, if thou preſerveſt thy Eſtate, will always be had.

2441 The beſt Object of thy Bounty is either Neceſſity or Deſert : The beſt Motive thine own Goodneſs, not Pride ; and the true Limit of it, the Safety of thy own Eſtate.

2442 Ever obſerve this, thoſe that will ſerve thee (of ordinary People) without thy Hire, will coſt thee treble as much as they that know thy Wages.

2443 Never truſt a malicious Man upon the Account that thou haſt done him good Offices. For thou haſt but fed a Dragon, that will devour thee if ever thou comeſt within the Reach of his Claws.

2444 Appear not in Company ſollicitous to ingroſs all the Reſpect to thyſelf, but be content with a reaſonable Diſtribution, and allow it to others, that thou may'ſt have it returned to thee.

2445 Conceive that another Man's Intention (tho' covered cunningly) is moſt part for his own Ends, and tends chiefly to his own Good, however he maketh a Shew to be thine.

2446 The Word Friend is a common Name, and appropriated by moſt People ; but believe me, thou wilt ſcarce ever find a Man that gives ſolid Proof of a true, unfeigned, and uninterreſted Friendſhip.

2447 If

2447 If thou wouldest have a graceful Behaviour, it will be necessary for thee to have a proper Degree of Confidence, and some good Opinion of thyself. Bashfulness is Boyish.

2448 If thou must love once in thy Life, have a most vigilant Care of falling into those Excesses, which will deprive thee of thy Reason, and give thee Repentance all the Days of thy Life.

2449 If thou art a virtuous, honest, and wise Man, tho' it so happen that thy Back be split, yet thou wilt save thy Cargo, and have something left towards thy setting up again.

2450 Let what Temptations will offer, yet dare not thou to enrich thyself by any dishonest Means; for in so doing thou distrustest Providence, and becomest an Atheist.

2451 Be content with thy moderate Estate; if thou hadst more, perhaps thou wouldest spend more in waste; however thou may'st be sure, thou shouldest then have more to answer for.

2452 Lay this up as a Maxim, that if thy Soul be not adorned with Modesty, Prudence, and solid Goodness, all thy external Accomplishments will be nothing but mere Pageantry.

2453 *Letum, consideratum, & scriptum est; & nunc vivam.* When once thou hast made and fixed thy Rules to live by, see how thou canst draw thy Life and Actions by them.

2454 If any one giveth thee excessive Praises more than can handsomely belong to thee, thou art to think of him, that he taketh thee for vain and credulous, and easy to be deceived, and effectually a Fool.

2455 See-

2455 Seeing no Man on Earth is endued with absolute Perfection, thou oughtest to make humane Allowances, and not mock at others Infirmities, lest others likewise laugh at thine.

2456 If thy Friend be not ready (when a great Occasion calls for it) to suffer all Things, to lose all, and his very Will too, for thy sake, whom he pretends to love, he deserves not the Name of a Friend.

2457 What thou wouldest have pass for the Effect of humane Frailty, or Thoughtlessness in thyself, thou canst with no tolerable Ingenuity, give a worse Name to in another.

2458 Never let thy Tongue so loose, as to reflect upon another Man's Religion, Reputation, Infirmary, or Misfortune: 'tis not only ungenerous, but inhumane, and even unchristian.

2459 A Man may meddle with thy Matters, not as a busy Body, but as a Friend; and then if he advise thee contrary to thy Inclination, thou art not to be angry, but oughtest to consider.

2460 If thou neglectest thy Debts, thou art undone to the World, and must not expect to eat, or sleep in Peace. And a poor Man's Debt maketh a great Noise.

2461 Let thy Elogiums in Converse be always within the Circumference of common Sense and Reason; that those thou praisest may be persuaded thou really thinkest what thou sayest.

2462 Thou canst scarcely be truly wise till thou hast been deceived. Thy own Errors will teach thee more Prudence, than the grave Precepts, and even Examples of others.

2463 If thou canst but live free from Debt and Want, 'tis not absolutely necessary to care for

for more: for all the rest, truly speaking, is but Vanity, and for the most part Vexation too.

2464 Esteem not those thy Friends that never contradict thee; they may carry it so, not out of any Affection to thee, but a Desire of gaining upon thee.

2465 Thy Duty is to cure thy Mind rather than seek Delights for it. I tell thee thou hast as much Business within thyself, as a Physician has in an Hospital.

2466 The sooner thou beginnest to apply thyself to it, and the more Hast thou makest, the longer wilt thou enjoy the Comforts of a rectified Mind.

2467 Give thy Advice without applauding it, and declare thy Judgment without pretending that others should submit to thy Reason. Maintain thy Opinion without Eagerness, and hear other Mens without Impatience.

2468. To see little or no Company would be to deprive thyself of Pleasures, that are innocent and profitable; but to spend thy whole Life in Visiting, would be to let all thy Water run by thy Mill.

2469. Let not thy Servants into thy Secrets; for by so doing thou wilt make them thy Masters; and when they come to find it out, that thou dar'st not displease them, they will dare to displease thee.

2470 If thou canst not satisfy others, satisfy thyself; whoever accuseth, yet let thy Conscience clear thee. And persevere in a good Cause, tho' neither thou nor thy Cause prosper.

2471 If thou accustomest thyself to rally, thou wilt lose the Esteem thou oughtest to have for them with whom thou livest; and thou wilt fancy a false Idea of thy own Merit and Perfections.

2472 Change not thy Opinion of Persons, as they change their Affection. Consider what they are in themselves, not what they are to thee. Their Kindness, or Unkindness makes no essential Alteration in them.

2473 In managing of thy Son, always if fair Means will do, never use foul. And let him see, thou art more willing to praise and reward Goodness than to reprove and punish Vice.

2474 When thou feelest thy Heart begin to be affected with Pride, consider (poor Creature) what thou wast in thy Birth, and what thou shalt be at thy Death; and then be proud if thou darest.

2475 I would not only teach thee how thou mayest hold thy Own, and keep thy Estate: But I would instruct thee also in a much finer thing, that is, how thou mayest lose it, (if Providence so please) and be contented.

2476 Liberty is of more Value than any Gifts, and to receive Gifts, is to lose it. Be assured, that Men most commonly seek to oblige thee, only that they may engage thee to serve them.

2477 Thy Danger, or Safety, must flow from a Principle within thee. The Devil and World may tempt thee, but they have no Power to constrain thee, if thou standest but up for thyself.

2478 To suffer Wrong, will breed thee less Molestation than to do it. To be patient will
create

create thee not half so much Trouble, as Vexing, Fretting, and Fuming within thyself would do.

2479 If thou by just Authority beest assigned to any publick Charge, thou art to embrace it cheerfully, not as a Prize either to Ambition, or Covetousness, but as an Opportunity to do good in thy Generation.

2480 Avoid Singularity. There may often be less Vanity in following the new Modes, than in adhering to the old ones. It is true, that the Foolish invent them, but the Wise may conform to, instead of contradicting them.

2481 When thou hast done any one a good Turn, thou shouldest so forget it as not to speak of it; if thou boastest it, or upbraidest it, thou hast paid thyself, and lost the Nobleness of the Charity.

2482 If thou wilt do precisely no more than just what thou needs must, thou wilt soon be brought to omit something of thy Duty, and wilt be apt to believe less to be necessary than is.

2483 Not to be provoked at all is best. But if thou art any time moved, never correct till the Fume of thy Passion be spent: for every Stroke Fury strikes is sure to hit ourselves at last.

2484 Amongst thy Inferiors, thou shalt be sure of Respect; therefore it's good to be a little familiar. Amongst thy Peers thou shalt be sure of Familiarity; and therefore it's good a little to keep State.

2485 Be free in Company: 'tis an intolerable Incivility, when People deign not to speak; and seem to testify, by a slighting Silence,

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lence,

lence, that it is not in such Company as this, when they will utter what they know.

2486 If thou art verily persuaded, that these Things which we hear and read concerning another World, be true; thou shalt have no need of having an Assurance of living long in this.

2487 Be not fierce and unmerciful in thy Family. He that sheweth himself cruel to his Servants, will be thought by the World, inclined to be so to others also, if ever he get Power and Opportunity.

2488 Have a Care of the Man that never speaks his Thought of any, and is plausible to every one. He is not fit to be admitted for a faithful Friend, who is ready to enter Amity with all Men alike.

2489 Thou art not Master of what thou hast spoken, but mayest dispose of what thou hast not spoken as thou pleasest, and canst say it, or not say it, as thou wilt.

2490 If thou desirest to be well spoken of, learn to speak well of others: and when thou hast learned to speak well, then learn likewise to do well to others; so shalt thou be sure to get Kindness and Credit.

2491 Thou must use Friends, as Musicians do their Strings; who, when they find them in Discord, do not presently break them, but by skilful Intension, and Remission, bring them to a pleasant Consort.

2492 Strike the Serpent's Head with thy Enemy's Hand, and thou canst not fail of Success one Way or other. If thy Enemy overcome, the Serpent will be killed; and if the Serpent get the Advantage, thy Enemy will be sent off.

2493 Cheat

2493 Cheat not thyself with vain Hopes, and false Imaginations, when thou comest to die ; for nothing can be a solid Foundation of Peace and Security, but an universal Righteousness.

2494 What Advantage or Pleasure will it be to thee, to receive a thousand Elogies from others, if thy own Conscience tells thee, thou deserveest them not ; and therefore they are none of thine ?

2495 There is nothing more dearly kept up than Reputation. Reputation is not acquired without good, and happy Chances ; but for the Preservation of it, thou must be very expert, and not spare any Trouble or Care.

2496 Suffer not little Things to have great Hold upon thee ; if thou dost, thou wilt be as much transported with them, as if they deserved it.

2497 In loving of God thou must not hate thy Neighbour. The Observation of the second Table of the Decalogue must be joined with our Care to keep the first. He keepeth no Commandment truly, that wilfully neglecteth one.

2498 If thou consentest to the Transgression of thy Friend, or art so meanly spirited, as not to divert him from it when probably thou mightest ; then thyself becomest guilty of the same Fault with him.

2499 If thou puttest off Repentance to a Death-bed, thou thereby shewest, that thou wouldest never mind God, or thy Soul at all, if it were not for mere Necessity, and Fear of Damnation.

2500 It would be great Imprudence in thee over earnestly to wish for that which thou hast

not within thy Power, or what is yet at a great Distance from thee ; and at the same time to neglect the Present, which is within thy Reach.

2501 No wonder, that *Narcissus* lost himself, since he looked for himself out of himself. Thou art to be found truly no where but in thyself. Every where else thou meetest with but only thy own Shadow, and thy own Phantom.

2502 If any spitefully doth thee an Injury, he shall himself feel it afterwards with Pain, if he find thou bearest it so well as not to let it pain thee. If thy Breast be armed with Patience, the Weapon will rebound, and wound his Heart that sent it.

2503 Thou mayest edify a thousand times more by thy own personal Experience of Things, than by all the most elaborate Discourses that can be made by others.

2504 Thou wert better discredit Vice by Scorn, than to give it Reputation by Invectives ; and to laugh with Success, than be angry without Profit. I would have thee consider other Mens Follies, without partaking of them.

1505 Thou hast need of Courage to maintain Friendship ; and indeed of Prudence to perform the Duties of Life. 'Tis nothing to have a sound Will, if the Understanding be defective.

2506 In Discourse use not too much Gesture with thy Hands ; those that do so, are observed generally to be defective in their Matter ; and the Strength of their Talk consists principally in the Motions, and Distortions of their Body.

2507 For a Friend to converse withal, rather chuse one that hath a sound Affection, than a crafty Brain. One may fail thee by Accident, but

but the others with Design. 'Twould be uncivil in thee, when thou art talking to a Man, to fix thy Eyes so stedfastly, and boldly upon him, as if thou meantst to put him out of Countenance, and to trample upon his Modesty.

2508 When thou reprehendest, thou must be neither too sharp, nor too gentle; but tempered between both. Thou must make use of the Rod and the Staff; the Rod to strike, and the Staff to support with.

2509 If thou intendest any Good, defer it not, but do it to day; or as soon as thou canst; thou knowest not what Chance may happen this Night to prevent it.

2510 The World challengeth the Right of distributing Esteem and Applause: so that if thou assumest by thy single Authority to be thy own Carver, it groweth angry, and never faileth to seek Revenge.

2511 If thou ever shalt have a Child die, comfort thyself with this, that Death hath prevented him from seeing and suffering thousands of Miseries, which would inevitably have happened unto him, if he had lived long.

2512 Thou canst scarcely be so straitned and oppressed with Business, and an active Course of Life, but that thou may'st reserve many vacant Times of Leisure (if thou beest diligent to observe it) whilst thou expectest the Return and Tides of Affairs.

1513 If thou wouldest pry into the Effects and Circumstances of the Passions that sway thee, thou wouldest see them coming, and wouldest a little break their Impetuosity, and

Career. They do not always seize upon a sudden; there is Threatnings and Degrees.

2514 The greatest Excellence of Man is his Reason; and therefore it would be extreme Folly in thee, to pride thyself, and boast of thy Strength of Body, wherein the very brute Beasts far excell us.

2515 How much Happiness mayest thou attain to in thy Life-time, by being diligent, careful, considerate, active, and constant? and how much Misery may'st thou bring upon thyself by Sloth, Sottishness, and Indolence?

2516 There is a great deal more Reason, that thou shouldest endeavour to redeem thy Time from lesser Occasions, than to lavish it in Impertinencies: that so thy weightier Concerns may have the more Allowance.

2517 Thou art well, and cheerful here at present, but for all this know, the Time will come, when God will stand thee in stead, and thou shalt have need of the Retreats and Comforts of Religion.

2518 Envy is best extinguished by declaring thyself in thy Ends, rather to seek Merit than Fame; and by attributing thy Successes rather to divine Providence, and Felicity, than to thy own Virtue, or Policy.

2519 In Things that are tender, and unpleasant, 'tis good to break the Ice by some whose Words are of less Weight, and to reserve the more weighty Voice, to come in as by Chance: so that he may be asked the Question upon the other's Speech.

2420 Frequently meditate upon thy latter End. The Consideration of Death will teach thee

thee what thou art now; it will shew thee what thou shalt be one Day; and will instruct thee what thou oughtest to be every Day.

2521 Whatsoever others do to vex thee comes to nothing if thou slightest it; but if thou shewest thyself much concerned, thou betrayest thy Weakness, or thy Guilt; and makest it appear, that thou well deservedst the Abuse.

2522 If thou hast no Regard to thy Fame, thou art lost to all Purposes of Virtue and Goodness: When a Man is once come to this, not to care what others say of him; the next Step is, to have no Care what himself doth.

2523 While thou actest contrary to the Rules of thy Religion, thou dost as effectually disown it, as if thou shouldest openly renounce thy Baptism, and make a publick Recantation of Christianity.

2524 'Tis in the Power of Providence to humble the Pride of the Mighty, even by the most despicable Means. Wherefore be thou never so great, or never so little, presume not on the one side, nor despair on the other.

2525 In thy Times of Mirth, 'tis Wisdom, before thou beginnest, to consider, what particular Error, or Imprudence it may be likely to bring thee into; and so provide well, and watch against it.

2526 When thou importunest a Friend for any thing, observe when thou art fresh in Respect: for then he is prepared to thy Hand, and then insinuate the Want of Affection, which thou hast Cause to suspect in the Denial.

2527 Every Man thinks he deserves better than indeed he doth; therefore thou canst not

oblige Mankind better, than by speaking well. Man is the greatest Humourist, and Self-flatterer in the World.

2528 One of the first Principles of humane Wisdom in the Conduct of our Lives, I have ever thought to be the prudent Choice of a few intimate Friends, and the making of us no Enemies (if possible) to ourselves.

2529 Guard thyself from the first Impressions; for if thou canst but so far subdue thy Passion, as to gain Time for cooler Thought, thou wilt easily attain to a good Government of thyself afterwards.

2530 Be not lavish, and profuse in Giving: many times it is looked upon as Indiscretion, Prodigality, or an Affectation of Popularity; and so gains no true Acceptance, or Thanks, but is secretly despised and laughed at.

2531 May'st thou love God above all, and enjoy a Sense of his Love to thy Soul; and then shalt thou have enough, yea more than if thou didst enjoy all the Things of this World in the greatest Abundance.

2532 Tho' Praise be always pleasing, let it come from whom, or upon what Account it will; yet I would have thee understand why thou art commended, that thou may'st know how to keep up the same Reputation still.

2533 Consider well how thou partest with thy Money. The *Indians* have not made the *Spaniard* rich. Neither is any Man made wealthy by abundant Comings in, but by the few Occasions of spending.

2534 Admire, and imitate such a Man that had rather suffer Injury than do it; and that not
out

out of Timerousness, or Sluggishness of Nature, but out of good Morality, and strong Opposition against Affections and Passions.

2535 The remembring to have seen a Thing imperfect, takes from one the Liberty of thinking it well done, when finished. Therefore have a care not to let thy Works be seen in Embrio, but learn of Nature not to expose them to the World, till they are mature.

2536 If thou canst so prepare for thy latter End, and arrive to that Pass, that no Affection to any earthly Thing detains thee in this World, thy Confidence and Consolation at the Hour of Death will be unspeakable.

2537 When thou relatest any thing, avoid many, and long Haranges, by which the Narration is broken, and the Hearer retarded, and put out of his Way; as by Hedges and Ditches in the Road of a Traveller, that would pass to his Journey's End.

2538 Sometimes thou wilt find, that by the mere propounding a Difficulty to another, thou shalt presently be able to resolve that which seemed too hard for thee, whilst thou revolvedst it only in thy own Breast.

2539 If thou wouldest be truly great, and be loved and respected, thou must be equally removed from Servility on the one hand, and Pride on the other; thou must scorn to trample upon a Worm or sneak to an Emperor.

2540 Be not negligent concerning Circumstances, and outward Appearances; for they frequently procure a Man more Respect, than real Worth; and a good Bottom to an ungraceful Fashion spoils all.

2541 Thou shouldest always prefer thy Duty and a good Conscience before all the World ; because it is in Truth more valuable, since thy Soul is immortal, and will survive in another World.

2542 In reading carry an indifferent Affection along with thee, and never engage thy Inclination so firmly to what thou meetest with in an Author, as to leave no Place for the Truth ; or a greater Probability thou may'st find in another.

2543 Fausy not that thou canst be happy in the World and become rich of thyself. There must be Dependencies in Commerce, without which 'tis generally impossible to have ever what is most necessary.

2544 If thou forbearst an Action fit and reasonable merely upon the Account of Censure that thou art likely to undergo for it, (either from the Vulgar, or Great ones) thou wilt often find it very hard to be honest and just.

2545 Never defame or accuse any, except thou beest sure and certain of the Fact, and canst speak home to the Purpose : for undoubted Accusations leave a Stain behind them ; and after prove indelible Injuries to the Party accused.

2546 Look well to thyself, as to the little and common Things of Life. Praise is sooner obtained in smaller Things than in great ; for as much as the former may be frequently reiterated, and the latter acted but seldom.

2547 All the Things in the World being but the Servants of the Body, and the Body of the Soul, how abjectly base art thou, if abandoning
thine

thine own Authority, thou becomest the Servant of thy Servant's Servant.

2548 Bear thyself gently and kindly towards Men in Misery; such are apt to suspect every thing for a Contumely and Derision: and their Minds being sore, every new Displeasure gives them a new Smart.

2549 That Learning which thou gettest by thy own Observation and Experience, is far beyond that which thou gettest by Precept; as the Knowledge of a Traveller exceeds that which is got by a Map.

2550 The best Judgment thou canst make of a Man is from the Acquaintance he keeps Company with. For Friends and Enemies are both partial; whereas these see him truest, because calmest, and are no way engaged to lie for him.

2551 Demean thyself more warily in thy Study, than in the Street; if thy publick Actions have an hundred Witnesse, thy private have a thousand. The Multitude looks but upon thy Actions; thy Conscience looks into them.

2552 If thou keepest Company too much with others, I fear me, thou wilt not converse enough with thyself; and then for Want of being acquainted with thy own Bosom, thou wilt be mistaken, and present a Fool to the People which thou tookest to be a wise Man.

2553 Thou must reap singular Benefits from Obloquies, if thou studiest to improve them to their richest Advantage: The Venom of a viperous Tongue may be converted into Treacle.

2554 Resolve upon nothing of Moment, but by the Advice and Permission of right Reason : And when thou hast once resolved, let nothing be able to divert the Execution, but a Countermand from the same Authority.

2555 When thou shewest Respect to any one, see that thy Submissions be proportionable to the Homage thou owest him. There is Stupidity and Pride in doing too little ; but in over acting of it, there is Abjection and Hypocrisy.

2556 Enjoy as much Content and Happiness as thou canst this very present Moment, and put it not off to a Time to come, no Body knows when ; as tho' that Time should be of another Make than this that is already come.

2557 In Writing, endeavour to make thy Language and Style so continued every where, and so like it self, that the Reader may well perceive thou hast no where stretch'd thy own Notion and Meaning, to make way for another Man's Fausy or Expression.

2558 Closeness and direct Reservedness is very ill taken in Company ; for it implies thou either despisest them, or suspectest them, or hast a Design upon them : Or else perhaps, that thou thyself hast nothing in thee.

2559 If thou admittest every one into the Number of thy Friends, thou prostitutest thy Life to all Comers. If thou joineest with none, thou wantest one of the greatest Comforts and Helps thou canst here enjoy. No Man is happy without a Friend.

2560 Thou wilt generally find Courtesies thrown away upon Persons that are very proud or covetous ; the one being of that Fondness as

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to think all but his own Desert; the other of that Baseness, as to set a very low Value upon the greatest Kindness.

2561 Conversation is the Air of the Soul, and if thou valuest the Health and Ease of thy Mind, thou oughtest to chuse such an Element for it to breath in, as is pure and serene. But this is very difficult to find in any Society.

2562 'Twill not be a Mark of our Affection to our Friend, but only a Discovery of our Self-love, to condole the Occasion of their Happiness, because it has lessened ours by robbing us of their beloved Company and Friendship.

2563 Thou oughtest to be Master of a particular Conduct in the Intricacies of Life, and to have the Art of applying general Precepts to thy own personal Occasions and Necessities; for infinite Difficulties arise in our daily Affairs.

2564 When Misfortunes befall thee, and thou accountest thyself miserable, think with thyself, and consider how many are there, who would think themselves advanced almost as high as Heaven, if they could have but a Part of the Remains of thy Prosperity.

2565 If thou art not naturally capable of discerning the Times, and considering the Variety of Circumstances on all Occasions and Accidents, thou wilt never reap much Fruit from History.

2566 Endeavour always to learn something from the Information of those with whom thou conferrest (which is the best School of all) and to put thy Company upon those Subjects they are the best able to speak upon.

2567 Every

2567 Every Man's Experience perfects his Speculations, and if thou traffickest in the Mart of Philosophy on the Stock of thy own Discoveries, thou art in a fairer Way to improve thyself, than a Man that trades altogether on the Credit of other Mens Conceptions.

2568 Put not off the Consideration of Dying to the Hour of Death; that Moment is not proper to fit thee for dying well. Thou oughtest to think seriously of it when thou art in fullest Health, and thy Mind is undisturbed.

2569 In bargaining with a Servant, leave Room for thyself to reward him beyond his Contract, if he deserve thy Goodness. This being voluntary may work him up to Thankfulness and Duty.

2570 It's good Policy to speak often of, and to publish the Favours thou hast received from Persons absent, for it is to court the like from those that are present; and is a Sort of Bartering the Credit of the one for the Purchase of others.

2571 Be content to hear other Mens Sense and Opinion of thy Matters. If thou art inaccessible thou art incurable, and thou wilt precipitate thyself, if no body dares come near thee to hinder thee.

2572 It's a greater Concernment for the Steering the Course of thy Life, to understand the Genius of the Age, and of the People thou livest among, than to be acquainted with the Mind of *Plato*, and the Judgment of *Aristotle*.

2573 Go, tho' not gaudy, yet neat and clean; and so order thy Outside and Appearance, that the first Impression thou makest on People may turn

turn to thy Advantage, and may dispose them the better to relish thy Sentiments.

2574 Avoid not only Rusticity, but all Roughness. Complaisance is so amiable, that it obliges even where it reprehends; and if it strikes, it is but with a Rod of Roses; where it strikes, it leaves a Flower instead of a Wound.

2575 Do not use to make Visits to such as are always idle, and have never any thing to do. They will repeat one Thing an hundred Times over. The Subject of their Discourse is either Trifles or Scandals. All the Time thou spendest with them set down for Loss.

2576 The more thou neglectest the Honours of the World, if so be thou dost it not angrily, proudly, or sordidly, the more thou wilt be esteemed. Thy good Actions will appear the Finer, and the Value Men have for them will come from the Heart.

2577 Set not up thyself for a Rallier or Joker, much less for a Jeerer and Mocker. Thou wilt thereby be an Enemy to thy own Reputation and Quiet, wilt put Arms into the Hands of those thou divertest thyself with, and oftentimes shalt receive more Blows than thou givest.

2578 Set a high Value upon thy Reputation among wise and good Men. Do nothing unseemly that may shame thee. Shun whatever is scandalous, or even but carries the Face of Evil. He that is shameless is graceless.

2579 If thou findest thou canst not suffer the Impertinencies, Follies, and ill Usages of the World, withdraw from it; but first be sure thou canst bear with thyself.

2580 En-

2580 Endeavour to find out thy own weak Sides, and where thou canst make the least Resistance; and demean thyself so, that others may not find it out. For a Town will be assaulted where it's known to be weakest.

2581 If thou ever findest what thou seekest for, and retirest to thy House in great Quietness; and after all this wilt return again to rub with the World, I will speak it, that either thou lackest Wit, or Fortune owes thee a Spite.

2582 Be not proud of thy Person. External Beauty is but Clay more refined, and set off with a better Varnish; and having all on the Outside, lies more open and more obnoxious to Weather, and consuming Time, and very often to present Misfortunes.

2583 Thou oughtest not only to forbear making ill Reports, but also thou oughtest not to suffer others to make them to thee. The Maker of them is always looked upon with an evil Eye, but the Receiver of them is as bad as the Maker.

2584 God and Nature have made us no more Needs than they meant to satisfy. And if thou thyself wilt make more, thou may'st look for Satisfaction e'en where thou canst get it.

2585 It were Folly and Madness in thee to set thy Heart upon, and closely join thyself to earthly Things, which thou canst enjoy but a little while, altho' there were something here worth thy liking.

2586 I would not have thee overmuch displeased with thyself, for being of so peevish a Disposition. It's observed, that passionate People

ple are always best natur'd, and free from secret Malice.

2587 If we could carry Things so painted, that neither Man, nor even God himself could discover us, yet thou oughtest to have such a Reverence for thyself, and thy Conscience, as never to admit of an ill Thought.

2588 If any one offer thee an Affront, and it be a great one, and designedly done, if he be not much thy Betters, it may be convenient to call him to Account : But let Prudence find out an Opportunity, and then shew thou thyself a Man, but a Christian withal,

2589 Never be too presumptuously sure in any Business. Things of this World depend upon such a Train of Chances, that are to us as yet in the Dark ; that if it were in Man's Power to set the Tables, yet he could not command his Throws, and would not be certain of winning the Game.

2590 It's a Sign that thou wantest Penetration and Firmness of Judgment, if thou abandonest evident Truths for the Sake of some Difficulties, which thou canst not solve ; tho' perchance those Difficulties stand upon no other Ground, than the common Ignorance and Weakness of humane Minds.

2591 If I leave thee a moderate Fortune, as my Father left me, and thou provest wise and virtuous, it will be sufficient. It's none of the least of God's Favours, that Wealth comes not trolling in upon us ; for many of us should have been worse, if our Estates had been better.

2592 An

2592 An handsome Mien, and pleasant Conversation, and ingenious friendly Discourse, will prove more advantageous to thee than greater Virtues and Attainments; for these are of daily Use, and suitable to all Capacities.

2593 A prudent and discreet Silence will be sometimes more to thy Advantage, than the most witty Expression, or even the best contrived Sincerity. A Man often repents that he has spoken, but seldom that he has held his Tongue.

2594 Let thy Recreations be neither too effeminate, nor too robust. Let them be suitable to thy Condition and Employment. Let them be not too expensive of Money or Time; but above all, let them not be vain, vicious, or wicked.

2595 If thou wouldest be watchful, and think of Death, and prepare for it, thou shouldest seriously examine the Life thou ledest, to see if it agree with that which thou wouldest lead, when thou art at the Point of Death.

2596 Never fear Want: Do thou but do thy Duty and endeavour, and then thou may'st comfort thyself with this, that the same Providence that took Care of thee before thou wast born into the World, will never be wanting to thee now thou art in it.

2597 Keep thy Judgment to thyself. Why should others know what thou art? or paraphrase upon thy Opinion? Herein thou hast the Advantage of changing thy Mind when thou art mistaken, and yet continue (for ought others know) in the same Mind

2598 Railery

2598 Railery will make Men despise thee, for they will believe that all the Strength and Quickness of thy Wit has no further Aim, and can go no further than a trifling, injurious, unmannerly, ill-natur'd Pleasantry.

2599 In reproving, mind the Person and the Time. If he be above thee, let it be with Meekness and Humility; with thy equal thou may'st be more bold; and with thy inferior bolder. Be sure to take the fittest Season, therefore without great Reason, reprove none but when alone.

2600 Consider well first, and promise nothing to thy Prejudice: However (unless it be in itself unlawful) perform what thou promisest. It matters not tho' the Obligation be not sealed with an Oath, or subscribed by Witness, thy Conscience is a Thousand, and will put the Bail in Suit.

2601 Do not make it thy Business or Custom to have always too much Company with thee: That would be to love others too much, and thyself too little. Nor to have none at all; for that would be to love thyself too much, and to carry thy Reservedness too far.

2602 Think with thyself the Day thou enterest upon Marriage, and venturest for Children, thou art no more Lord of thy Goods and Estate, but only a Steward and Keeper of them. And therefore if thou squanderest them away, thou art no less guilty than he that robbeth Wife and Children.

2603 Be not angry with Fortune, if she deny thee her Rattles and Toys, for such are the best of her Gifts. They are generally too dear.

dear. Let her keep her Wealth, and Honour, if thy necessary Sleep, Quiet, and Safety, be the Price of them.

2604 Among thy Needs, thou art to reckon, not only what will just support Life, but also what will maintain the Decency of thy State, Person, and Family ; not only in present Necessaries, but in future Wants, and very probable Contingencies , but no further.

2605 If thou wouldest moderate a Man's Fury that is wronged, thou art not to deal with him directly to pardon the Injury, but rather to delay and respite Revenge. Time may open his Eyes, and cool his Spirits, and Things may alter.

2606 Always adapt thy Speech to the Capacities of those thou treatest with. Otherwise, tho' thou discoursest never so elaborately, thou wilt rather confound than edify or persuade, and wilt appear rather to affect boasting than communicating of Knowledge.

2607 Lose not thy Morning Studies ; if thou dost, 'twill give an ill Precedent to the Afternoon, and make such a Hole in the Beginning of the Day, that all the winged Hens will be in Danger of flying out thereat.

2608 Resist a Temptation, and fight till thou conquerest. There is no greater Triumph than that which the Soul feels when it comes off Victor, and applauds itself for the Valour and Courage it hath expressed in its Conflicts.

2609 Never think that the Things thou wantest will cure thee of thy Discontents ; for they will enlarge thy Desires, and make the Wounds

Wounds wider. The Way to think we have enough, is not to desire to have too much.

2610 How great foever thy Affections be for a Man, never give him such an Advantage over thee (by imparting a dangerous Secret, or any other Way) as may enable him to mischief thee, if he should utter it by Chance; or after become thy Enemy.

2611 If Death of Friends, or any Calamity befall thee, know this, that the Violence of Sorrow is not at the first to be striven withal: 'Tis like a mighty wild Beast, sooner tamed with following, than overthrown with opposing.

2612 Comfort thyself with this; tho' thy Reputation may be stolen from thee, or retrenched in some Measure, yet most commonly it will at last return again, as one Hair grows again after it's out; provided it have but a Root, and thy Innocence and Patience do remain.

2613 Thou that weepedst when thou wast born, whilst the Gossips were rejoicing and merrymaking, endeavour so to live, that thou may'st be able to triumph at the Time when thy Friends are lamenting, I mean at the Hour of thy Death.

2614 Watch well thy Passions: A Man engages further in a Minute of Rage or Pleasure, than in many Hours of Indifference. Sometimes a little pelting Fret costs a Repentance that lasts as long as Life. He is a wise Man that leads Passion by the Bridle.

2615 Improve thy Son's natural Parts as much as is possible; and study his Genius before thou disposest of him into a Profession. No Good will be done against Nature.

2616 If

2616 If thou livest in a State of Wedlock as a good and wise Man should, 'twill be a Mixture of Interests, of Bodies, of Minds, of Friends, a Conjunction of the whole Life; and the noblest and dearest of Friendships in the World.

2617 Manage thy Family with constant Care and Prudence; Disobedience comes from a Master's Negligence: for he that governs well, shall be obeyed well, but he that giveth to his Servants too much Liberty, shall be sure to have ill Servants.

2618 Patiently endure all the Attacks of those that envy thee; thou wilt by that Means conquer them all. Thus Fire itself is put out, when it meets with nothing that it can burn.

2619 Good Books are the best Companions; thou may'st entertain thyself with them, when thou hast not a Friend by thee on whom thou canst safely rely. They are no Blabs to reveal thy Secrets. They will teach thee Wisdom. They will never affront thee.

2620 If thou wastest the Wealth I leave thee to follow new Fashions, and lavishest thy Substance to maintain Bravery, thou art to be esteemed the Mercer's Friend, the Taylor's Fool, and thy own Foe.

2621 Conquer thy Passions; 'twill be more glorious for thee to triumph over thy own Heart, than 'twould be to take a Cittadel; provided thou beest obliged for that Conquest only to Virtue, and not to Chance, and the Impetuosity of some contrary Passion.

2622 To prevent Anger, be not too inquisitive into the Affairs of other Men; or what People say of thee; or into the Mistakes of thy
Friends:

Friends; for this were a going out to gather Sticks to kindle a Fire, to burn thy own House.

2623 Now thou art young, and comest upon the Stage of the World, thou oughtest to be either very modest, or very brisk; for a sober, grave, and composed Temper in a Youth commonly turns to Affectation and Impertinence, or into Dulness.

2624 Thou'lt make thy Life short, if thou lettest Lust and Rage run away with all the vigorous and healthy Part of it; and Pride and Animosity steal the manly Portion; and Craftiness, and Covetousness possess thy old Age.

2625 If thou beest a wise and a good Man, and hast an healthy Body, and a moderate Fortune, thou hast all the real Benefits of Nature, and the Blessings of Plenty, that the highest and richest Grandee can pretend to: Nay I had almost said, Providence itself can provide no better for thee.

2626 When thou art at any time upon a Sick-bed, I advise thee to abstain from making Vows to God; It's enough, if thou fully resolvest to amend thy Life, when thou shalt be in good Health, and free from Fear and Trouble. Foolish and unadvised Promises are an Offence to God.

2627 Since in some Degree thou must either hope, or fear, thou shouldest turn thy Thoughts to some Design, or Course of Life, that will entertain them with Hope; if that cannot be, the next is, to seek Diversion from Thoughts, by Sports, Business, or Labour.

2628 It is not to insult, and domineer over Inferiors, to look disdainfully, and revile imperiously, that will procure thee an Esteem from
any

any one; it will indeed make them keep their Distance sufficiently; but it will be Distance without Reverence, and 'twill make them hate thee.

2629 Discreet Patience will give thee great Advantages; for whereas Hastiness would make thee discover thy Designs, and thereby warn thy Enemies to arm themselves before thou strikest: Privacy and right timing of it would give thee an Opportunity of making the first Blow, and in what Part thou wouldst.

2630 If thou behavest thyself with an uneven, and captious Conversation towards others, thou art a Tell-tale of thy own unpeaceable, and miserably unquiet Mind. He that falls out with every body, must first fall out with himself.

2631 If thou sparest in every thing, thou art an inexcusable Niggard; if in nothing, as inexcusable a Prodigal. A Mean is to spare in what is least necessary, and lay out more liberally in what is most required, in thy Circumstances.

2632 Believe me, no Respect is lasting and true, but that which is produced by thy being useful to those that pay it; where that faileth, the Homage, and the Reverence go away with it, and fly to others, where something may be expected in Exchange for them.

2633 An Aversion to what is criminal, and a Contempt of what is ridiculous, are the inseparable Companions of Understanding and Virtue; but have thou a care of letting them go further than thy own Thoughts, for that may have much Danger in it.

2634 If thou dost not frequently turn thy Eyes inwards, to see what is amiss in thee, 'tis
a Sign

a Sign thou hast an unwelcome Prospect there; which thou carest not to look on; and rather seekest thy Consolations in the Faults of those thou conversest with.

2635 If thou carriest it proudly, every one will be more inquisitive after thy Blemishes, than thy Beauties; and will be glad to stop thy Career: Whereas, if thou art an humble Soul, thou wilt pass the strictest Guards, and with more Faults, without Scorn and Searching.

2636 A little Heap, if thou hast Frugality, Temperance, Humility, and Industry for thy Stewards, is a plentiful Estate; but wherever Wastfulness, Luxury, wanton Fancy, and Negligence, rule and govern, Plenty itself is mere Poverty.

2637 If thou confidest, and comest to no Resolution, thou art like the Man that ploughs his Ground, but sows nothing upon it. And if thou resolvest, but executest not, thou art yet more sottish; for thou art at all the Cost, and takest all the Pains, but reapest no Fruit of thy Labour.

2638 Complain not of the Shortness of thy Life; if thou wilt allow to the Practice of Wisdom those great Shares of Time, which Men commonly spend in Vice, Impertinence and Idleness, the Days of thy Life will amount to a great Sum.

2639 Up, and be doing; thou knowest not thy own Abilities and Power. It's a vast deal of Work thou may'st do, if thou never beest idle; and 'tis an huge Way thou mayest go in Virtue, if thou never goest out of thy Way.

2640 If thou canst govern thyself in Gaming, thou wilt hardly be moved to Passion in more serious and necessary Occasions; for that which vexeth, is the Mifs of Expectation: And Play is nothing but a frequent Expectation of Hazard, and those that use it, have continually cursed Assaults by it.

2641 If thou praisest thyself, thou desirest Consent, and seekest after others Approbation. If thou blamest thyself, thou seekest for Opposition, and desirest thou may'st be contradicted; now this latter Humility is not a Jot better than the other Pride.

2642 Thou art not the first Innocent that hath been persecuted; and if thou canst not bear Detraction and Slander, thou art more delicate and dainty than Princes and Heroes, who forbore not doing well, tho' for their well-doing they were evil spoken of.

2643 Generally it is best in Company, that thou rather attend to others, than be an eloquent Merchant of thy own Conceits: for Men that are expert and practised will be likely out of unguarded Words to pick such Consequences, as perhaps may not be greatly to thy Advantage.

2644 Receive not too many such Benefits as thou canst not easily recompence; they are as dangerous as Injuries: for when a Man cannot make out his Thankfulness, he will judge his Benefactor takes him for ungrateful; so first he groweth uneasy at him, and by Degrees turns his Enemy.

2645 Have a care of being presumptuously self-sufficient. Many Men of large Abilities relying

lying wholly upon their own Wit, and neglecting Advice and ordinary Means, suffer others less able, but more active, and industrious, to go beyond them.

2646 Be not anxiously careful for the future : When thou art dead, thou wilt be no more concerned in that thou shalt leave behind thee, than thou wast in that which was before thou wast born.

2647 Every Man thinks he deserves better than indeed he doth ; therefore thou canst not oblige Mankind more than by speaking well where thou canst. Man is the greatest Flatterer of himself in the World.

2648 If Fate be certain, it can do thee no Good to know it, because thou canst not prevent it ; If it be uncertain, thou searchest in vain to find out that which perhaps may not be. So either Way thou hazardest for Unhappiness.

2649 Small Faults become great Transgressions by Delight, and frequent Repetition ; and thou must exercise the greater Diligence, to discover and avoid them : and if thou had'st them not at first, they'll pass, 'ere thou art aware, into a Custom.

2650 If thou wouldest preserve a common Reputation among the People, be careful of thy Talk ; for there is nothing by which Men judge so much of each other's Prudence, as by their Discourse : and 'tis hard to persuade that that Man can act wisely, who talks foolishly.

2651 If thou shouldest ever attain to Wealth, thank God for it, and not thyself. That Luck, and a Train of happy Chances has a greater Share in making a Man rich, than Ingenuity,

and Diligence, seems to be acknowledged by the World, since a Man's Estate is called his Fortune, not his Merit.

2652 Let every Distress awaken thy Mind to fly to thy Redeemer; and then Afflictions will appear like that Rain which fell on the Ark, the more it poured down, the more it lifted up the Ark, and saved it from the Fury of the Waters.

2653 Thou canst not be a right Man without Conversation; for he that useth not Company, hath no Experience; he that hath no Experience, hath no Judgment; and he that hath no Judgment, is no better than a Beast.

2654 Seeing in Conversation we commonly treat of divers Things, leaping from one Matter into another, there is nothing doth thee more Honour, or maketh thee better liked of in good Company, than to be ready at all Essays, and have a Mouth for every Matter.

2655 If thou art wisely liberal, thou wilt know how to give, without losing what thou givest: and to accompany thy Present with such Judgment, that nothing shall seem little. Rareness is sometimes more considerable and acceptable than Magnificence.

2656 In Matters of small Moment thou needest not take Pains in searching, studying, and settling thy Judgment; in such Cases 'tis easier, and well enough, to run into the common Opinion, without examining whether it be strictly true or no.

2657 If thou art innocent, thou shouldest be no more affected when thou art called guilty, than thou shouldest be, if they call thee sick, when thou art well.

2658 Thou

2658 Thou art born for Business as well as Society; tho' Conversation is a great Pleasure, and Solace to humane Nature: yet a Life partly of that, and partly of Action, and partly of Leisure and Retiredness, is most suitable to the Affairs and Interest of Man.

2659 Thou may'st find as much Ease, and a great deal more generous Contentment, if thou tyeest up thy Inclinations to something of a severe Discretion, than in permitting them to wanton in all Vagaries of their little Freedoms.

2660 Think well before hand; and be assured, that it is not the outward Rite only, performed by the Minister, that constitutes a Spousal Harmony: for if both Hearts be not linked before Hands be joined, the House-Musick is very likely to close in daily Discords.

2661 If thou exasperatest thy Pains by Impatience, and oppressest and weariest out Nature by effeminate Complaints, thou wilt heighten it up to the Degree of intolerable; whereas Constancy and Custom of suffering would alleviate, mitigate, and blunt its Edge.

2662 When thou art conversing intimately, or carelessly, thou wilt be in Danger of laying thyself open, and discovering those Passions, Failings, and Faults, which thou wouldest be careful to conceal, if a Stranger, or a grave Man were with thee, to make his Remarks and Observations.

2663 If thou art in such a Condition, as doth place thee above Contempt and below Envy, and wantest not Health, thou canst not, by any

Enlargement of Fortune, be made really more rich, or more happy than thou art.

2664 If thou canst be eloquent without more Pains than the Thing is worth, then use thy Faculty, provided thou valuest thyself upon the Matter more than upon the Words, and applyest thyself rather to the Understanding than to the Fancy.

2665 Nothing certainly can be more entirely decent, than an Equability in thy whole Life, and every particular Action of it; which thou canst not possibly observe and keep, if, imitating other Mens Natures, thou layest aside thine own.

2666 Thou dyest thinking thou art not to die yet, and forgetting that Death grows upon thee, and goes along with thee from one End of thy Life to the other, without distinguishing of Persons, or Ages, Sex or Quality, and whether it finds thee well or ill doing: As the Tree falls so it lies.

2667 Amuse not thy Thoughts about the general Concern, and about universal Causes, and Conducts, which will very well carry themselves without thy Care: but think of thyself, and mind thy proper Concerns, and thy own Person, which is nearer to thee than any one whatsoever.

2668 If in Youth, and ripe Age thou hast been diligent, and painful, there will not be much left to be done when thou art old. If there be then much behind, thou art to blame the former Part of thy Life, not old Age.

2669 To converse with thy Inferiors and Equals (who are ready to flatter and humour thee)
may

may be more pleasing and delightful to thee: but to be with thy Elders and betters (who may reprove and instruct thee) is much more safe and profitable.

2670 'Tis good, that thy Face give thy Tongue leave to speak: for the Discovery of a Man's Self, by the Tracts of his Countenance, is a great Weakness and Betraying; and that so much the more, by how much it is many times more marked and believed, than a Man's Words.

2671 Since nothing is more certain than Death, nor more uncertain than the Time of Dying, 'twill be the first and chiefeft Part of Wisdom in thee, to be always preparing for that which must certainly come, and which may happen to thee any Hour of thy Life: Thou shalt not hasten thy Death by being still ready, but sweeten it.

2672 Do not think it an Honour, to be taken Notice of for one that talks most in Company, but on the contrary, take Pleasure in not speaking, but when thou oughtest: Every one present, has an equal Right of Talking; thou may'st therefore speak to make Conversation, but must not pretend to take from others the same Liberty.

2673 If all should be spoken against thee that could be maliciously invented, what would it hurt thee, if thou sufferedst it to pass, and madest no more account of it, than of a Mote in the Sun. Could all these Words pluck so much as one Hair from thy Head?

2674 Allow thyself due Time for the doing of any Thing. We examine not how long any

one has been a doing of a Work, but whether it be well done, that only makes it valuable. Fast and Slow are Accidents, which are unknown and forgotten, whereas Will is permanent.

2675 To commit a Folly makes not a Fool, but not to know how to hide it. If one ought to hide his Passions, much more he ought his Faults. How great soever thy Friendship be, never trust thy Friend with thy Failings: Nay hide them from even thyself, if it be possible.

2676 Study consists not in reading of Books. All that is useful to be known has not yet been written. Thou shouldest account Reflection and Conversation to be the main Part of thy Study.

2677 Be not ashamed of any bodily Blemish. If any thing be amiss which thou hast made, or canst mend thyself, thou may'st blush at it; but what Nature hath put upon thee, let her be ashamed for thee, thou hast nothing to do with it.

2678 Restrain thyself from being too fiery and flaming in Matter of Argument. Truth often suffers more from the Heat of its Defenders, than from the Arguments of its Opposers. And nothing does reason more right than the Coolness of those that offer it.

2679 There be many wise Men, but more Fools; and amongst them thou wouldest be a very great one, if being at Rest in thy own House, thou shouldest seek elsewhere for Trouble, Torments, and Perplexities, which Offices and Dignities will certainly bring home to thee.

2680 If thou art one of an innocent Life, thou shalt have Peace, tho' perhaps thou may'st make
no

no great Noise in the World ; yet thy undisturbed Pleasures will yield thee the highest Contentment. And thy Delights will be such as it is hard for great Persons, and those who are much in the World, to take any therein.

2681 If thou dispenshest thy Bounty, so as to engage Men to Virtue by it, thou art indeed the magnificent Person, thou outviefst the most profuse Donations of the greatest Potentates. They can give but some little Parcels of Earth, but thou givest Heaven.

2682 Thou oughtest not to be (as the Brutes) without Affection ; nor as Ideots are, without Reason : But thou oughtest to be so sensible as still to know how to oppose Reason to Grievs, and all the other Passions. Want of Sense and Resentment is not to be called Equality of Mind, but Stupidity.

2683 Have a Care of him that is slow to anger, for like as green Wood which is long in kindling, continueth hot longer than the dry, if it have once taken Fire : So that Man, who is not easily moved is more hard to be pacify'd, than he that is quickly provoked.

2684 If thou desirest true and everlasting Glory, thou wilt not much care for what passeth away with Time. Thou wilt enjoy great Tranquillity and Peace of Mind, if thou carest neither for the Praises, nor Dispraises of Men.

2685 Be not presumptuous nor over confident of thy own Strength. How canst thou be sure to continue always upright and firm in the same State of Virtue, when the Angels in Heaven have fallen, and also the first Man in Paradise ?

2686 The surest and most certain Way to gain Quiet and Satisfaction in the World is, to get into some settled and honest Employment suitable to thy Station, Quality, and Inclination, and that accompanied with an unspotted Reputation, and a good Conscience.

2687 Be assured of it, that Tale-bearers, who speak ill of others to thee, will speak ill of thee to others: And tho' they ought to be treated as Spies, yet most an end they are in great Favour; for they are ever extremely officious.

2688 For the restraining of Anger, it's the best Remedy to win Time, and to make thyself believe, that the Opportunity of thy Revenge is not yet come, but that thou foreseest a Time for it, and so to still thyself in the mean Time, and respite it.

2689 The first Step to moderating and governing of the Mind is, to be aware and perceive at first, that thou art falling into Passion: By this Means thou wilt enter the Lists with a full Power over thyself, and may'st examine how far it is necessary to give way to thy Repentment.

2690 I advise thee to settle thyself (if Providence permit) in a middle Station of Life: For Greatness and Power is but a Piece of empty and toilsome Pageantry, and often the Subject of Misery, and dismal Tragedies, not incident to a lower State.

2691 Watch thy natural Affections, and lay a Restraint upon them; for otherwise they may entangle and enslave thee, as well as unlawful and irregular ones. Religion indeed makes them
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the Seeds of Virtue, but without it, they will betray thee into Sin and Folly.

2692 In valuing and rewarding Kindnesses and Favours, thou art not to reward their Work but their Love; and art not to consider what the actual Service was, whether small or great, but what the real Motive and Affection was that caused it to be done.

2693 I would have thee know, that all Ignorance brings not an Excuse with it; for if the Ignorance of thy Duty proceeds from a Neglect of Attendance upon, and improving of the Means to know it; 'twill be so far from excusing thy Sin, that it will be a great Aggravation of it.

2694 Thou dost but hinder thy March by lading thyself with thick Clay, it is very cumbersome in thy Journey, and will be of no Use at thy Journey's End. Why then shouldest thou put thyself to so much Uneasiness for that which neither is, nor can be of any Use to thee?

2695 Thou shouldest fix and fore-arm thy Mind with this settled Persuasion, that during that Commotion of thy Blood and Spirits (in which Passion consists) whatsoever is offered to thy Imagination in favour of it, tends only to deceive thy Reason.

2696 Resist a Temptation immediately, and with all thy Power; and assure thyself, the same Measure of Shame and Sorrow thou shouldest have had, after submitting to it, the same Measure of Comfort and Glory shalt thou have after beating it off.

2697 To live contentedly it suffices that thou hast a transcendent Soul, which indifferently

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contemplates good and bad Fortune, which esteems only that which is to last eternally, which does its utmost to become like God, and therein finds its Repose, Joy, and Happiness.

2698 Let Men think and say what they will of thee. Thou art happy if thy Conscience doth not accuse thee before God. Mens Opinions and their Judgments are false, and inconstant, and vain, and can make thee neither better nor worse.

2699 If thou either lovest that which is not good, or overlovest that which is so; desirest without Reason or Bounds; hopest without Ground, and hearest as vainly as thou hopest; it cannot be, but that thou must live in perpetual Disquiets.

2700 The Composedness, or the Disorder of thy Humour does not depend so much upon the great and most considerable Accidents of Life, which happen but now and then, as upon the suitable and unsuitable Management of little Things that befall thee every Day.

2701 This World at best is but a very indifferent Place, and he is the wisest Man that bears himself towards it with the most indifferent Affection. The Temper thou shouldest aim at is, to be always willing to leave it, and yet be patient to stay in it as long as God pleases.

2702 It behooveth thee to be a Christian, not only by Custom but by Choice, and then thou shalt live according to thy Religion. If thou takest up a Religion for any other Reason than to obey and practise it, thou dost not chuse a Religion, but only counterfeitest the Choice of it.

2703 Believe

2703 Believe me, it's impossible for thee ever to find Pleasure, Satisfaction, or Quiet of Mind, either in Life, or at the Hour of Death, but in having thy Conscience telling thee, thou hast lived according to the Dictates of right Reason.

2704 Believe not in thy Enemy's Pretence of Reconciliation and Kindness, till thou hast some solid Ground for Faith and Credulity to stand upon. If thou takest thy Enemy's first Word, thou wilt soon be decoyed into his Net.

2705 When thou makest Confession to God, thou shouldest (besides Contrition, and a Resolution in general to sin no more) design the Extirpation of some one particular Sin, to avoid and prevent the Occasions of that one Sin, which is most dangerous and importunate.

2706 Take thy Advantage of Time, Things, and Places; when thou hast an advantageous Opportunity, seize it presently. If thou lettest the Fish escape into the Water, thou may'st cast thy Net often, yet never catch it any more.

2707 Do not magnify and applaud thy Friend too much, it will raise Envy and Enemies; and moreover, may make him proud and arrogant. One might (tho' it is scarce allowable) play a cunning Part thus, to blow up an Enemy.

2708 Thou wilt many Times be forced by the Laws of Hospitality to endure the hearing of good Men calumniated; but thou may'st bear it the easier, because it's only ill Men that do it, and so thou needest not let it make any Impression on thee.

2709 God

2709 God in Mercy and Wisdom governs the World, and it is one of his Glories that he brings good out of evil; and therefore it is but Reason that thou shouldest trust him to govern his own World; and that thou shouldest patiently wait till the Change cometh, or till the Reason be discovered.

2710 Tho' a Man may please thee, thou art not therefore presently to take him in for an intimate Friend. The Pleasantness of his Humour and Ways are no Proof of his Capacity and Fidelity.

2711 Pray often, and thou shalt pray oftener. When thou art accustomed to a frequent Devotion, it will so insensibly unite thy Nature and Affections, that 'twill become troublesome to omit thy usual and appointed Prayers.

2712 Do not accuse others to excuse thyself (where it can well be avoided) for that is neither generous nor just. But let Sincerity and Ingenuity be thy Refuge, rather than Craft and Falshood. Cunning borders very near upon Craft, and Wisdom neither uses nor wants it.

2713 Our Fortunes and our Selves are so closely link'd, that it is exceeding difficult to know which of them causeth Love and Respect to us whilst they hold together: But when they rise and break, thou wilt evidently see (tho' perhaps too late) which was aimed at.

2714 Think, and think often of it, that thou shalt end in Death. The People shall talk of thee a while good or bad, according as thou deservest, or even as they please. One Day it shall come to pass, that it shall be told of thee in the Neighbourhood, he is dead.

2715 If

2715 If thou livest only to gratify thy sensitive Appetite, thou art not a Man, but a Beast : But if thou preferrest thy noblest Reason before thy Senses, thou art a Man that deservest Honour.

1716 Judge not of Mens Managements at first Sight. There are a World of Proceedings that appear odd, and even ridiculous, which yet are grounded upon secret Reasons, that are very solid and substantial, when they come to be rightly known.

2717 There is a particular Way of hearkening to ones self, which thou must avoid as being very unpleasing in Conversation : For it is as ridiculous to hear ones self in Company, as it is to talk when a Man is by himself.

2718 In Times of great Joy or Grief, have a very great Guard upon thyself ; for thou wilt then be in Danger of speaking, or acting something indecently or imprudently, of which thou may'st afterwards be ashamed, and sorry for.

2719 Thou wilt not find it so easy a Matter to please People as thou may'st imagine. To compass it well, there must be an Intermixture of Dexterity and good Fortune, especially where thou wouldest not do it by Flattery.

2720 If thou knowest, that God is angry with thee, thou must look for Vengeance every Hour, and therefore it behooves thee to make it thy principal Care and Endeavour to avoid it, by a present Repentance and Amendment of Life.

2721 When thou seest one moved by a Passion, let him alone, right or wrong ; he may possibly do the same for thee. The Storm is begot only by a Concurrence of Angers, which easily

fly kindle one another. Let every one have his own Way, so shalt thou be always at Peace.

2722 That thou may'st habituate thy Fancy to meditate in some Method, and to some End, and to keep it from losing itself in roving at random; it's but to give it a Body, and book all the little Thoughts that present themselves to thee.

2723 It behooves thee to see and study thy Vices, that thou may'st correct them: If thou concealest them from others, commonly thou wilt conceal them from thyself, and wilt think these Sins are never close enough, if they be not disguised, and hid from thy Conscience.

2724 I would have thee be sensible of, and feel thy Contentment and Prosperity; not as one that perceives it slide and pass by, but as a Man that studies and ruminates upon it, to the End that thou may'st render condign Thanks to him that grants it to thee.

2725 Either the Thing thou sorrowest for is to be remedied, or it is not: If it be, why dost thou spend the Time in Mourning, which should be used in applying of Remedies? But if it be not, then is thy Sorrow vain and superfluous, as tending to no real Effect.

1726 God is as exactly careful of every one of us, and all our Concerns, as if he had nothing else to look after, therefore rely upon him. Thou wilt never have Quiet in this World if thou buiest thyself about God's Work, and neglectest thy own.

2727 Thou hast in thy own Life Sins enough, in thy own Mind Trouble enough, in thy own Fortune

Fortune Evils enough, in the Performance of thy Offices Failings more than enough, to entertain thy own Enquiry, without being curious after the Affairs of other Men.

2728 A little Vein of Folly or Whim may be pleasant and not amiss in thy Conversation ; because 'twill give thee a Liberty of saying Things, that grave Men, tho' they will not say, yet may be willing to hear,

2729 Shew not Honour, and Respect, and Complaisance to every one alike ; nothing is so nauseous as undistinguish'd Civility. 'Tis like a Whore, or a Hostess, that looks kindly upon every Body that comes to be made a Prey of.

2730 Praise ought to be considered as the Shadow of a good Action, and follows it, and does not go before it : So that if thou doest a good Action, that thou may'st be praised for it, thou reversest the Order of Things, and puttest that before which should come behind.

2731 One great Use of a Friend is, to disburthen ones self into. Too much Secrecy and Concealment may cause the Wound of a terrify'd Conscience to bleed inwardly, rankle, fester, and grow desperate, whereas seasonable opening of it might have cleared and cured it.

2732 Thou knowest not thy own Strength for want of trying it, and upon that Account thinkest thyself really unable to do many Things which Experience would convince thee, thou hast more Ability to effect, than thou hast Will to attempt.

2733 The Measures that God marks out to thy Charity are these, thy Superfluities must give Place to thy Neighbour's great Convenience.

nience. Thy Convenience must yield to thy Neighbour's Necessity: And lastly, thy very Necessities must yield to thy Neighbour's Extremity.

2734 Never enter into a League of Friendship with one whom thou hast known to be an ungrateful Person to others; presume not to think thou shalt be able to alter, or meliorate him by any Acts of Kindness, tho' never so frequent, never so obliging.

2735 As thou shouldest not open thy Ear easily to every ill Report, and bad Character of others, whom thou knowest not; so neither shouldest thou be too free of thy Tongue, in censuring those thou art not perfectly acquainted with.

2736 Pour not out lavishly upon thy Friend many Gifts or Kindnesses of any sort at once; but be a good Husband, and drop him ever now and then one: so shalt thou by tying on fresh Obligations frequently renew and confirm the League of Amity.

2737 Great Men will forget thee after thou hast done them Service, and when they have got what they wanted, they will rather hate thee, for saying thou hast been a Means of their Purpose, or Advancement, than acknowledge it.

2738 Do not praise thyself, except thou wilt be counted a vain-glorious Fool, neither take Delight in the Praises others give thee, unless thou deservest them; and receive them only from such as are worthy and honest, and withal warn thee of thy Faults.

2739 Thou

2739 Thou may'st live very well contented, tho' thou seest Things go not as thou wishest; if so be thou art but willing to let them take their Course, and hast no Desire but this, that all may be, tho' thou knowest not how, to the Glory of God, and the general Good.

2740 To keep Company with Men of many different Qualities, and Attainments, thou must also have some for thy Share, that thou may'st be able to say something in thy Turn, and not be always a bare Hearer of other Peoples Discourses.

2741 Whenever thou art tempted to the Commission of any thing that is ill; think with thyself, that Wickedness will most assuredly have quite another Aspect when it stands in the Shadow of Death, than it had in the dazzling Beams of Health and Vigour.

2742 Shew not thyself joyful and pleased at the Misfortunes of any Man, tho' thou hatest him: It argues a mischievous Mind, and that thou hadst a Desire to have done it thyself, if thou hadst had Power or Opportunity to thy Will.

2743 Be not like those vulgar Spirits, who interest themselves in all the Quarrels of States and Princes; and will always be Parties, on Purpose to put themselves in Choler, and be miserable in the Misfortunes of others.

2744 Thou wert better be an honest Man, than a great Man. As fast as great Men pursue Promotion and Riches, so fast also do Danger, Envy and Death pursue them; and not one amongst Numbers, but is overtaken before he arriveth at his Aim.

2745 Thy

2745 Thy Life being appointed but a short Course, and the Course of a general Knowledge being too long for it, thou art to endeavour for that Knowledge chiefly, which most concerns thee; otherwise thou may'st die at last a good Astronomer, and an evil Man.

2746 Take heed of those Men that are taciturn, reserved, and not soon moved; as for those passionate Persons who carry their Heat in their Mouth, they are rather to be pityed, than feared; their Threatnings serving to no other Purpose, than to fore-arm him that is threatened.

2747 Be not presently angry with a Man for Breach of Promise, but consider Reason; for there happen a thousand Impediments, which may hinder a Man from keeping his Word: and every Thing that is promised and not done, is not therefore a Violation of Faith, or Breach of Promise.

2748 Suffer not thyself to be imposed upon by the great Appearances Men may make; for Observation will often tell thee, that those who pretend to know more than others, are mostly more ignorant than those that pretend to know nothing.

2749 One Month in the School of Affliction will teach thee more than the great Precepts of *Aristotle* in seven Years; for thou canst never judge rightly of humane Affairs, unless thou hast first felt the Blows, and found out the Deceits of Fortune.

2750 Be not ashamed to blush at Vice; it lets the World know, that the Heart within hath an Inclination to Virtue: 'tis believed, that many had

had been bad that are not, if they had not been bridled by a bashful Nature.

2751 Be not ridiculous and nauseous to the Company, like those who will preamble a Tale impertinently, and cannot be delivered of a Jest, till they have travelled an Hour in Trivials; and so spoil a good Dish with improper Sawce, and disagreeable forced Meats.

2752 If thou translatest any thing, affect not a verbal Nicety; because the Spirit of two Languages is commonly lost by it; and methinks, it resembles Arras Hangings turned the wrong Side outward: all the Figures appear mis-shapen, and deformed.

2753 Thou may'st make thyself learned by Reading, but wiser only by regulating thy Actions: Spend not all thy Vigour in Discipline; in the Dressing-room of thy Soul; I would have thee come out, and live as well as think.

2754 If thou art a wise Man, as soon as thou castest thy Eyes upon a good Man, thou wilt desire to imitate his Virtues; but whenever thou fixest thy Sight upon a Man given up to his Vices, thou wilt mistrust thyself, and interrogate, Am not I like that Man?

2755 Stand up strongly in thyself, and act by thy own Principles; great Spirits and valuable Men never fall by Example; the Crimes of others give them so much Horror, that they are never more strongly confirmed in Good, than when they see Evil committed.

2756 Death grows on thee every Day; 'twas born with thee: Each Day thou dyest; for each Day some Part of thy Life is gone. All thy past Days are now no more: Nay, thou dividest this
very

very Day; this very Minute thou art reading with Death.

2757 If thou appearest very forward and busy in thrusting thyself into Business, and in giving others Counsel, 'tis a plain Proof thou hast a great Conceit of thy own Abilities, and a great Desire to shew it.

2758 Have a care thou mistake not a nice Point of Honour with thy Friend; and break with him upon a silly Trifle, or perhaps a Mistake: Thus thou wouldest give the Lie to all the Friendship thou hast professed for him, and go off with the handsome Character of Captious, and Fickle.

2759 In Conversation be calm and easy, yet submit not blindly to any; but preserve the Liberty of thy own Reason: and if thou disputest, let it be for Instruction, not Victory, and yield to Truth as soon as ever it appears, and from whomsoever it comes.

2760 Happiness of Life consisteth not in raising thyself higher than thou art; but in leading a Life in Tranquillity and Ease, conformable to what thou art: This would be to get above the Atmosphere of Clouds and Storms, and live in Heaven.

2761 Life is a Circle and Vicissitude of Good and Evil, to which thou must accommodate and accustom thyself. Thou may'st grieve and be troubled never so much, yet Things will have their Course. Thy Impatience and Vexing will not alter them, nor help thee.

2762 In Matters of Slander, thou oughtest to suspend thy Judgment, and examine the Thing; and not, as the common Custom is, persuade thyself,

thyself, that common Report is sufficient warrant for the Truth of the Matters. Popular Opinion is the greatest Lie in the World.

2763 Avoid Men that are Hot and Quarrelsome; they will affront thee for nothing, and urge Things beyond Reason and Measure. They will bring thee into Troubles, which thou wilt not easily get out of. Keeping Company with such is living with Wolves, Bears, and Tygers.

2764 To make thyself acceptable to thy Company, do not always speak what thou thinkest is Curious and Excellent; but entertain them with what they have some Knowledge of, and with what they love and delight to hear.

2765 Be not lavish in thy Praise or Dispraise of either Persons or Things. Who can tell the Inconveniencies it may Occasion if another take up the Cudgels, and engage thee in a Dispute or Quarrel? What did not concern thee then to meddle withal, will now concern thee to maintain.

2766 If thou advisest or reprovest, thou hadst need use all previous Arts to vindicate the Sincerity of thy Purposes, and to convince the Person admonished, that 'tis neither Spleen nor Prejudice, but the most real exuberant Kindness, which prompts thee to inflict those Wounds on a Friend.

2767 If thou praifest him who is thy Inferior or Equal, thou not only renderest him more esteemed of others, but also tacitly teachest thy Superiors to place a greater Value upon thyself.

2768 Avoid being obstinate in any Argument, in a Matter especially which touches the Profession

sion of him thou conversest with; for in presuming that thou art in the right, thou makest a secret Reflection upon him, which is always taken as very injurious, as betokening Scorn.

2769 In speaking, patter not over what thou sayest so swiftly, as to outrun the Imagination, Conception, and Attention of those that hear thee: If thou leavest their Thoughts behind, they'll not wait upon thee; but go abroad upon something else.

2770 Set about what is easy, as tho' it were difficult, and upon what is difficult, as tho' it were easy; the one for fear of Slackening, thro' too much Presumption; the other for fear of losing Courage, thro' too much Apprehension.

2771 In a married State take special heed not to quarrel about small Matters; let none be Witness of your Fondness, or Dislike: Adjust Differences in your own House, not in your Neighbour's; never rip up old Sores; and dispute only of one Thing at once.

2772 Affect not such a Gravity as will make thee drag out thy Expressions, and in every Word of three Syllables to make as many Pauses; this would be very uneasy to an Auditor that's a quick Thinker: for by continually checking and holding him back from his usual Pace, it would chafe him, and quite tire him.

2773 If thou sufferest thyself to be hurried into an Excess of Concern, when thou findest thyself injured, thou thereby satisfiest the Design of him that sought to offend thee; and renderest thy Enemy pleased, when thou givest him Testimony, that he hinders thee from being so.

2774 If thou harbourest, and livest with false Opinions, unreasonable Desires, fond Affections, ungrounded Hopes, vain Fears, &c. thou wilt be no longer quiet, than the World pleaseth; thy Peace will be at the Mercy of every Report, and of all the evil Accidents that happen in the World.

2775 Use not to carry it alike to all, as your smooth plausible Men do: If thou shewest Respect to good, well-deserving Gentlemen, they will be wholly thine; but if thou affordest the same Regard to Scoundrels, they will become insolent, and injurious to thee: Give not Pearls to Hogs.

2776 Thou may'st as well expect to grow stronger by always eating, as wiser by always reading; for much overcharges Nature, and turns more into Disease, than Nourishment: 'Tis thy Thought and Digestion which makes Books serviceable to thee, and gives Health and Vigour to thy Mind.

2777 If thou dependest wholly upon thy own Experience, thou hast but a few Materials to work upon; thou art confined to narrow Limits both of Place and Time, and art not fit to draw a large Model, and to pronounce upon any Business that is complicated and unusual.

2778 If thou takest Measures wholly from Books, without looking into Men and Business, thou art like one travelling in a Map, where the Countries and Cities are well enough distinguished, yet Villages and private Seats are either overlooked, or too generally marked, for a Stranger to find.

2779 If thou canst chuse thy Business and Diversions, canst avoid disagreeable Company, and be alone when thy Humour and Occasions

require it, and hast pretty good Health, and a Competency to live upon; thou may'st pity the Rich, the Great, and the Honourable of the Earth.

2780 If thou art pleased with Gawdiness of Habit, with Gingles, and false Ornaments in Discourse, with Antick Motions and Buffoonish Gestures, 'tis a Sign that thy Inclinations are trifling, and thy Judgment vulgar and unpolished.

2781 In frequent, long, needless, and impertinent Visits, thou not only murderest thy own Time, which thou shouldest employ better; but dost also rob them, who would perhaps chuse to make better use of theirs, if it were not taken away by such as understand little else than such bare Forms of mistaken Civility.

2782 It will be very useful for thee to be present with dying Persons, that thou may'st consider what thou art thyself; and also, that whatsoever thou seest detestable in them, thou may'st avoid; and whatsoever good, thou may'st imitate: for at that Instant it commonly appears what Faith and Confidence a Man hath.

2783 I would not have thee keep Company much with that idle Sort of Men, who minding Fancies and Pleasures, endeavour in their whole Life nothing but to set, or sow abroad in a Commonwealth, Thistles, Thorns, and noisom Weeds of Mens Wit; and not to cultivate the wholesome Fruits of Honesty, Truth and common Good.

2784 Generosity wrong placed becometh a Vice; a Princely Mind will undo a private Family; the Expectations of the World are best answered by acquitting thyself in that Manner, which is prescribed to thee by thy Condition, and

and not by running upon such Things as belong not to thee.

2785 Thou art not born for thyself onely, but by the very Condition of thy Nature, art oblig'd to consecrate thy Life to the Service of others; 'tis a reciprocal Debt, from which no Man is free; every Man owes something to his Relations, more to his Friends, but most of all to the Publick.

2786 Thou may'st be happy any where, if thou knowest how to be contented. Nature is served with a little: If thy Fortune be not extended to the larger Measure of thy Wishes, thou must contract and adequate thy Mind to thy Fortune, and that will bring all right.

2787 Account him thy Friend, that tells thee privately those Faults that thou observeest not in thyself; is it not better, that he speak ill of thee to thy Face, than that others should behind thy Back: so kind a Piece of Service is so far from meriting thy Displeasure, that it highly deserveth thy Thanks.

2788 If thou canst husband Time well, thou wilt have no Reason to complain that thy Life is too short; for if thou makest Advantage of all the infinite Occasions that present themselves to thee, thou wilt anticipate Time itself.

2789 If thou art falsely accused, have Patience a while, when thy Innocence comes to be cleared, the Calumnies of the Envious and Spiteful, instead of eclipsing, will add more Lustre to thee; and the harder the Ball is struck, the higher it will rebound.

2790 If thou fearest not Death so much as an ill Life; if thou thinkest Impatience and Murmuring worse than the Gout; if thou accountest

Pride to be the greatest Reproach; and takest Covetousness to be the basest Poverty: then thou canst feel no harm by Death, or Sicknefs, or Scorn, or Want.

2791 If thou art remarkably obliging, thou art almost Proof against the Malicious; they'll be afraid of attacking one so fortified in publick Esteem, and under so sacred a Character; tho' thy Virtue may be overlooked, yet the Infamy of the Action against thee will prevent an Injury.

2792 Argue not with a Man whom thou knowest to be of an obstinate Humour; for when he is once contradicted, his Mind is barr'd up against all Light and Information: Arguments, tho' never so well grounded, do but provoke him, and make him even afraid to be convinced of the Truth.

2793 I hope thou wilt never be so Romantic an Hero, as to fall in love with a Face, without a Fortune; a poor Marriage (like a Father's Theft or Treason) entails Shame and Misery upon Posterity; who receive little Warmth from the Beauty of their Mother.

2794 I have so often observed, that Things looked upon as desperate, have fetched about to a hopeful Condition; and Things that looked well; have proved otherwise: that I advise thee to stay to see what comes of it, and never go about to foretel positively any thing.

2795 Beware of telling an improbable Truth, especially to those that are not well acquainted with thee; for if they conceive thou believest it not thyself, they'll resent it ill, as supposing thou takest them for Persons to be put upon: if they think

think thou dost believe it, they'll despise thee, as one that is foolishly credulous.

2796 Think not of true Amity with a covetous Man; he can never be a real Friend to any, for he loves his Money better than his Friend: he never parteth with any thing barely to do another a Kindness, but to fetch in Interest; and if he ever serves thee, he overvalues his Benefit, and never thinks he has Thanks enough.

2797 If thou wouldest know a Man's Qualities, Tempers, and Inclinations, thou must observe him in his common Hours, when he is recreating; idle, or upon no Business that requires Thought: for then he'll be carried along by the mere Current of his Nature.

2798 If thou wouldest find out a Man's Abilities, consider the whole Course of his Life in general, and his Management of Affairs in particular; these will tell thee what he can, and what he useth to do: these will enable thee to make some Judgment of his Parts, Prudence, Dexterity, and Application.

2799 But as to his Friendship and Fidelity, and as to what thou art to hope, or fear from him; some are so crafty, and some so unsteddy, that thou canst have no Assurance, but from Experience only, and that is oftentimes very costly.

2800 If thou hast enough to answer thy common Conveniencies of Life, and art therewith content, thou art richer than he whose Revenues is a thousand times greater, if it be not equal to his State and Occasions, or to his Vanities and Appetites.

2801 Tho' any one would sooner oblige a grateful Man than an ungrateful; yet this should not hinder thee from doing good also to a Per-

son that is known to be ungrateful; only with this Difference, that thou art to serve the one in all Extremities, with thy Life and Fortune, but the other no farther than stands with thy Convenience.

2802 Every one looks before and about him, but look thou into thyself; have little other Business, but thyself; eternally meditate upon thyself; controll and rectify thyself; enjoy and taste thyself: Other Mens Thoughts are ever wandering abroad when they set themselves to Thinking; but do thou for thy part circulate in thyself.

2803 It would be an idle Conceit in thee, if thou shouldest expect, and depend upon it, to die of a mere Decay of Nature, and a wearing out of the Body, which is the last Effects of the extreamest Age; and to propose to thyself no shorter Lease of Life than that; considering it is a kind of Death of all others the most rare, and hardly seen.

2804 'Tis the greatest Folly imaginable, that the Goods of Fortune should ever sufficiently arm us against the Accidents of Fortune: 'tis with thy own Arms of Patience and Content, that thou art to fight her: Accidental ones will betray thee in the Pinch of the Business.

2805 It will shew most notable Wisdom in thee, if thou doubtest of thyself, and art easily convinced of thy Errors, and thankest thy Friend for shewing of them to thee: As also if thou thinkest that there is more Wisdom and Goodness in the World than thou canst pretend to; and if thou longest and endeavourest to attain to more.

2806 In Prosperity when Men have many Friends, and all Things at a cheap Rate, 'tis good to lay up somewhat for bad Weather; for there

there is Want of every thing in Adversity : Thou wilt do well not to neglect thy Friends when thou standest in no need of them : a Day may come when thou wilt think thyself happy to have some then, whom thou carest not for at present.

2807 The breaking off in the midst of what thou wast about to say, as if thou takedst thyself up, will breed greater Appetite in him with whom thou conferrest, to know more ; and by this Trick thou shalt know whether he counted the Matter of much Concern to him.

2808 If thou performest what hath not been attempted before, or attempted, and given o'er, or hath been atchieved, but not with so good Circumstances, thou shalt purchase more Honour than by affecting a Matter of greater Difficulty, or Virtue, wherein thou art but a Follower of another.

2809 Is it not a Business of less Difficulty, to be peaceable and quiet, than ever contending, quarrelling and falling out with our Neighbours ? And what Toil is there in sitting still, and not so much as lifting up our Hands ; and on the other side, what Labour and Pains in fighting, and beating, and wounding one another ?

2810 Salvation, and Damnation, are Things of no common Importance ; and therefore it highly concerns thee not to be mistaken in the Notion thou formest to thyself of Religion ; for the Nature of Things will not be altered by thy Fancies ; nor will God be mocked, or imposed upon.

2811 As thou shouldest learn on the one hand, in all thy Needs to make thy Application to God, from whom cometh down every good, and every perfect Gift ; so on the other, not so wholly

to depend on the divine Care and Assistance, as to omit taking Care thyself, and using thy own utmost Endeavours.

2812 Whilst Men are Men, they will have some Imperfections; and if thou canst not bear with it, but growest zealous against them, thou wilt be worse thyself, by giving way to Peevishness, and proud Censoriousness. And let me tell thee, if thou art too busy to tax and judge others, thou wilt never grow better thyself.

2813 If it shall please God to send thee some little Comfort, take that as an Earnest of more: And if he exercise thee with lesser Crosses, take them as Preparatives to greater. Have no Will of thy own, but endeavour to be thankful for the one, and patient in the other, and contented with God's Hand in both.

2814 There is a certain Temper very Nice to hit in our Carriage to Persons above us, so as to allow ourselves the Freedom that is necessary to divert and entertain them; and yet to take none that may be any way offensive, or break in upon the Honour and Respect due to their Quality.

2815 Tho' thou art not to publish thy Faults in a shameless, impudent Way; yet if (when they are visible) thou art told of them, thou disownest, excusest, or even extenuatest them, thou dost thereby but set them more in the Light, and makest them greater.

2816 To make a Denial go down well, and supply a Kindness which thou must not grant, if thou managest it with good Advice, soft and civil Expressions, good Humour and Courtesy; thou wilt by these give more Satisfaction to a
Man

Man of Generosity and Understanding, than by a Favour coldly or rudely granted.

2817 Let a positive Man go on in his Way, and stand not up against him. When he hath once begun to dispute any Thing, his Mind is barred up against all Light, and better Information. Opposition provokes him, tho' there be never so good Ground for it: And he seems to be afraid of nothing more, than lest he should be convinced of the Truth.

2818 Envy not Men their great Riches. Such Burthens would be too heavy for thee. Thou wouldest not be willing to sacrifice as they do, Health, Quiet, Honesty, and Conscience, to obtain and to keep them. This would be to pay so dear for them, that thou wouldest lose by the Bargain.

2819 Receive the Fury and Indiscretion of others with a soft and gentle Answer, and that is like a Stone received falling with Violence into a Bed of Moss: it will soon lie quiet without rebounding; whereas Retorts make the Contention violent and injurious to both Parties.

2820 Reputation would not be very highly valued by thee, if thou didst but seriously consider how very unjust the Generality of Men are, both in giving it, and in taking it away. Thou shouldest content thyself to deserve it, by thy good Behaviour; and when that Care is taken, not to be over anxious about the Success.

2821 The most tolerable Sort of Revenge is for those Wrongs which there is no Law to redress. But then thou must take heed, that the Revenge be such as there is no Law, either Divine or Humane to punish; else thy Enemy is still before-hand, and it is two for one.

2822 Think it not an Excellence to be able to overflow the Company with a Torrent of Words. Talking all is so great a Fault, both in Business and Conversation, that any thing that is good is doubly so, if it be short. And we oft gain by Brevity, what we should have lost by being tedious.

2823 It's an excellent Way to gain the Heart, and conquer the Will of another, to go and submit, and intrust thy Person to him: Provided it appears that thou dost it frankly, and without the Constraint of Necessity, out of a pure and entire Confidence in him; at least, with a Countenance clear from any Cloud of Suspicion.

2824 If thou wouldest not render thyself unfit for Society, hate not Opinions contrary to thy own. And be not angry with Men for their being of another Sense and Party than thou art. The most general Way that Nature has followed is Variety, and that also more perhaps in Souls than in Bodies.

2825 Thou art very miserable if thou hast not at home where to be by thyself, where to entertain thyself alone, to conceal thyself from others. Ambition sufficiently plagues her Proselytes by keeping them always in Shew and in Publick, like a Statue in a Street.

2826 Provoke not even a patient Man too far; extreme Sufferance when it comes to dissolve, breaks out into the most severe Revenge; for taking Fire at last, Anger and Fury being combined in one, discharge their utmost Force at the first Blast. *Irarumque omnes effundit habenas.*

2827 Take heed of uttering any Thing that carries

carries with it a Face of Improbability ; for to be false, and to be thought false is all one in Respect of Men, who take Matters not according to Truth, but their own Apprehension.

2828 To quicken the Memory of past Kindnesses thou hast done to any one, is a very nice Point to manage, so as to avoid the Imputation of Discourtesy : For it's apt to look like upbraiding, and over-valuing thy Courtesy, wishing thou hadst not done it, and calling him ungrateful.

2829 If thou hast a Suit to any one, and thinkest it will be difficult to speed, come upon him unexpectedly, and push it home at once. Sudden Surprizal quickens the Party to Attention, and cuts off Deliberation for Objections, while he is yet unprovided of Excuses.

2830 Suspect that plausible and fair Language that seems to come with something of Straining, and looks not purely natural, and is accompanied with a flattering Face, and artful Screwings of the Body ; and so much the more still from one whose Person may render him suspicious.

2831 Such as thy ordinary Thoughts and usual Cogitations are, such will thy Mind be in Time ; for the Soul doth as it were receive its Tincture from the Fancy and Imagination : Die it therefore, and thoroughly soak it with the Affiduity of the best Cogitations, upon profitable Subjects.

2832 This Day only is thine. Thou art dead to yesterday, and thou art not yet born to the morrow. If therefore thou enjoyest the Present, and it be good, thou enjoyest as much as is possible : But if thou lookest abroad, and

bringest into one Day's Thoughts, the Evil of many, certain and uncertain, that will be as intolerable, as it is unreasonable.

2833 Reprehension be it just or unjust, come it from the Mouth of a Friend or a Foe, if thou art wise will never do thee Harm ; for if it be true, thou hast a warning to amend ; if it be false, that hast a Caveat what to avoid. So every Way it may be of Use to thee to make thee better, or wariier.

2834 As to the Matter of Friendship, I would have thee understand, that the Friendship of great Men hath much Honour, but small Security ; of meaner Men less Credit, but more Sweetness. But that of Equals is ever best sodered, since that Sort of Life being much of a Height, their Thoughts run parallel, and are not like to cross.

2835 Couldst thou pass the World without meeting Vice and Villany, then the Knowledge of Virtue and Innocence alone would be sufficient : But that's not possible, and therefore it is necessary, that thou add the Arts of Conversation and Business, which are not to be had without Experience.

2836 Be not thou one of those idle and libertine Livers who are always complaining, that Life is short, and yet throw away Abundance of it, and are weary of its Parts. They complain the Day is long, and the Night is long, and they want Company, and seek out Inventions to drive Time away, and then lament because it is gone too soon.

2837 There are certain Moments of our Lives wherein Fate seems delighted to mock our Wit and Prudence, and to baffle our strict-

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est Caution, and ridicule all our Conducts. From hence thou art to learn the Lesson of Resignation, and of not presuming too much on thyself.

2838 If thou committest those Things which thou inwardly condemnest, and art in continual Pain, lest they should come to Light ; if thou art perpetually vexed at thy own Folly, and afraid not only of the Reflections of others, but of thy own : I tell thee this is a great Evil, and a most miserable Life.

2839 Thou canst never in this World rationally account thyself secure and safe from Misfortunes, unless thou couldest command all the Chances in the World. Possibilities are as infinite as God's Power. And whatsoever may come to pass, no Man can certainly say shall not come to pass.

2840 As thou lovest the Peace and Quiet of thy Life avoid speaking, either in Jest or otherwise, whatsoever may tend towards the discrediting of any. A Disgrace put upon a Man in Company is insupportable, and is heightened according to the Greatness, and multiply'd according to the Number of the Persons that hear it.

2841 Have not so high an Opinion of any mortal Man as to believe him perfect, but make Allowances to even the wisest and the best : For every one has his genial Vice, his constitutional Errors ; and tho' he may appear a prudent Man, and a Saint in all Things else, yet in these he will still be a weak Man, and a Sinner.

2842 How ineffable an Happiness wilt thou possess if thou canst once attain to have thy Soul so seated, that which way soever it turns its Eye, the Heaven is calm and serene about it.

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No Desire, no Fear, or Doubt that trouble the Air, nor any Difficulty past, present, or to come, that thy Imagination may not pass over without Offence.

2843 Thou may'st gather the Disposition and Temper of a Man, as well from his Companion and Associate as from himself. And it holds in Qualities, as it doth in Persons; it being seldom, if ever known, that any great Virtue or Vice went alone. For Greatness in every Thing will still be attended on.

2844 If ever it comes to this, that thou canst say of thy Confident, that he would have deceived thee, thou hast said enough to annihilate and abolish all Pretences of Friendship. And it would be an intolerable Impudence in him, to offer at the Name of Friendship after such an Attempt.

2845 It's much safer to reconcile an Enemy to thee than to conquer him. Victory deprives him of his Power a while, but Reconciliation of his Will: And there is less Danger in a Will which will not hurt, than in a Power which cannot. The Power is not so apt to tempt the Will, as the Will is studious to find out means.

2846 I would not have thee be too severe upon thyself, and over scrupulous in the Use of the good Things, that God brings thee: For I think nothing more lawful than moderately to satisfy the Desires of Nature, so as they infringe not Religion, hurt not thyself, nor offend humane Society.

2847 Do not wholly overlook the Advice of mean Persons; there is some Reason why thou shouldest be best directed by those that are below thy Condition; for while a Superior is sudden,

den, fearless, imperious, and peremptory; an Inferior will premeditate the best he can, lest he might displease or miscarry.

2848 Take heed how thou placest thy good Will upon any other Ground than Proof of Virtue; since neither Length of Acquaintance, nor mutual Secresies, nor Greatness of Benefits can bind a savage Heart; no Man being good to others in Verity, that is not good in himself.

2849 If thou chiefly intendest Applause in thy Actions, thou wilt commonly miss it. If thou regardest thy Actions most, thou wilt generally gain it. He that shoots for a Wager must have his Eye more upon the Mark than the Money. If he hits the one he takes the other.

2850 If thou givest up thyself to Laziness and Sloth, thy Life will be the most tedious and perplexed of all Mens. But industrious Persons have both the Comfort of effecting their Purposes, and preventing the Calamities which humane Condition is liable to, and which impetuously falls on the Sluggard.

2851 Scorn not sometimes to hear ordinary Folks talk, thou wilt meet among them now and then Things thou art not used to; and there is hardly so despicable a Fellow in the World, who may not chance to give an Hint to, or even teach an inquisitive Mind something to which he was a Stranger before.

2852 If thou once givest thyself over to a Spirit of Discontent, nothing shall be able to please thee. Thou wilt then murmur at Providence, and cast Obloquies on the Ways of God, as if the Order of all Things, and the established Oeconomy of the Universe ought to be changed to gratify thy Humours.

2853 The

2853 The Vice and Debauchery of another should never be the Subject of thy Talk : Not of thy Friend, because thou lovest him ; not of thy Foe because he is so ; for that will be construed Treachery to the one, and Hatred to the other.

2154 Shun all Debates in Matters not understood by those thou conversest with ; for they being not perhaps humble enough to submit to thy Judgment, will immediately oppose thy Sentiments : And if superior to thee in Quality pretend to the Advantage by Authority, when Reason serves not their Turn.

2855 Vex not thyself when ill spoken of. Contumelies not regarded, vanish ; but repined at, argue either a puny Soul, or a guilty Conscience. The best Answer to a Slander is, to answer nothing ; and so to carry it, as tho' the Adversary were rather to be despised than minded.

2856 It's not advisable for thee to be too austere to thyself : I would have thee take the Benefit of proper Recreations, at proper Times. By our natural Make our Minds are not always to be screwed up to the Height, but allowed to descend to those Easinesses of Converse and Pleasures, which may entertain the lower Faculties of the Soul.

2857 Those Freedoms thou usest to a Man's Face, as they are more moderate, so are they more equitable ; because thou exposest thyself to the like from him. But the Back-blows are disingenuous, and give Suspicion thou intendest not a fair Trial of Wit, but a cowardly Murder of a Man's Fame.

2858 By Trifles and unheeded common Things of Life, thou may'st discover Mens Qualities,

Qualities, Tempers, and Inclinations, better than by their greater Actions : Because in Matters of Importance they strain themselves, but in lesser Things they heedlessly follow the Current of their own Natures.

2859 Keep Formality above Board, and Wisdom under Deck ; for nothing will give a greater Stop to thy Affairs, than to be esteemed wise by them thou art to deal with. It will beget Jealousies in them, and thy Wisdom will be but an Alarm to them, never to come unprovided, when they have any Concern with thee.

2860 If thou beest pleas'd with thy Fortune and Self, who can add to thy Happiness? Moderate Things are best. As no Man lives so happy, but to some his Life would seem unpleasant ; so we shall find none so miserable, but one shall hear of another that would change Calamities with him.

2861 Live well, and make Virtue thy Guide, and then let Death come sooner or later, it matters not. Then 'twill be a friendly Hand that opens the Gate to a certain Happiness; and puts an End, not only to thy doubtful and allayed Pleasures, but to all thy Sorrows and Miseries also.

2862 Thou wilt never be better pleased, than when thou hast much to do of such Things as thou knowest thyself able to go thro' with. For Business by its Motion addeth Heat, and a delightful Vigour to the Spirits ; while the unemployed, like standing Water, corrupt with their own Idleness.

2863 How far soever thou may'st think thyself to be out of the Jurisdiction of some Passions, which thou hast not yet had Occasion to struggle

struggle with; yet thou art to believe, thou art no less liable thereto, than thou art to fall Sick when thou art in Health.

2864 When thou art liberal of thy Remonstrances and Reprehensions towards those whom thou thinkest guilty of Miscarriages, betray not therein more Pride than Charity, but let thy reproving proceed rather from thy Desire of their Reformation, than from an Insinuation, that thou art not chargeable with the like Faults.

2865 If thou art wise thou wilt never fall in Love with a mere Corpse, because well coloured, or (what is worse) a Body with an ill Soul in it. When good People love, tho' their Beauty and Bodies should decay, yet their Souls may be still in Love with one another, which is far more excellent than bodily Love.

2866 If thou writest any thing, stuff not thy Discourse with needless Citations of Authors, and the witty Sayings of Others: For this would be to make a Feast of Vinegar and Pepper, which may be, when moderately used in Sawces, grateful enough, but must needs be improper and offensive to be fed upon as a Diet.

2867 Frequently remember thou art Mortal. It's a great Error to place Death at a great Distance, since great Part of it is come even now, and it brushes as it glides along: All our past Life being in the Arms of Death already, which gradually devours each Day, each Hour, each Minute.

2868 Take not up that silly Conceit, that Men without Learning, are also without Understanding. It's Matter of Fact, and Apparent in all Ages, that some such have been ever Prodigies for Ability and Management. For it's not
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to be believed, that Wisdom speaks to her Disciples only in *Latin, Greek, and Hebrew.*

2869 Set up a strict and impartial Court of Inquisition in thy Breast; search into the inmost Recesses of thy Soul, and examine those Actions which no Eye can see: for innate Self-love, and natural Complacency, makes us unapt and loth to condemn ourselves in any thing wherein we conjecture others cannot.

2870 The good Will and Favour of the Company is as well gotten by sometimes giving Ear courteously, as by speaking pleasantly; for they believe thou thinkest well of them, when thou art attentive to their Talk, and pleasant Speech serveth to no Manner of Purpose, if it be not hearkened to.

2871 If an Angel from Heaven should tell thee monstrous and incredible Stories of Things repugnant to common Sense, and the Reason of Mankind, thou shouldest desire him to excuse thee if thou suspendest thy Belief.

2872 When thou art with Women, enter not into Dispute and Contention with them, nor seek to get the better in Reasoning with them. For by thwarting and obstinate Dealing there is nothing gotten at their Hands, but Ill-will. Therefore it is better to sooth them than thwart them in their Sayings.

2873 Heat and Vivacity, without Judgment will expose thee to Contempt. Thou wert better pass for one that is grave before his Time, or even a little Empty, than for a nauseously pert young Fool, that speaks almost before Things come into his Head, not regarding the Company, or seeing the Consequence.

2874 Carry it kindly to all whom thy Employment.

ployment, Business, or common Civility obliges thee to be in Company with. Upon all Occasions observe their Humours and Inclinations, and approve, or at least excuse their Conduct: So shalt thou never want an Orator to plead for and vindicate thee upon Occasion.

2875 If thou beest naturally a little Rough, and something Unpolished, or otherwise hast not the Gift of Pleasing, then let thy other Acquisitions and Merits be what they will, assure thyself thou shalt never be well received into Society. If thou canst not be complaisant to others, others will never be so to thee.

2876 Thou may'st hate (I allow) common Conversation, where all the Talk is trifling Impetinance, or dull Gravity; but thou may'st love it as much where it is innocent, merry and entertaining, where it refreshes thy weary Mind, and makes thee pass some of thy Moments in Pleasure and Delight.

2877 It's better to extol the Thoughts of thy Companion than thy own. By this Means thou wilt make it known, that thou art able to judge of good Things, and art willing to allow him the Esteem he merits, and that thou art not affected and conceited with what thou sayest thyself.

2878 Do not alway the same Thing; that would make thy Life tedious. Join Pleasure with Profit, and make Recreation tread upon the Heels of Labour. When thou art wearied with Business, go see thy Friends, and enjoy Conversation. Endeavour to know when to keep Company, and when to quit it discreetly.

2879 Thou oughtest not to have a Tenderness of Conscience for one Commandment of God, more than for another. Some fast *Fri-*
days

days and Saturdays, but will not forsake a beloved Sin. Others give largely to the Poor, but will not be reconciled to an Enemy. Others make a Scruple of all Things, but such only as they have a Passion for.

2880 Do not suffer thyself to be rashly transported. Lay a Foundation of Prudence against all Accidents of Life that may disturb thee. Look upon thyself as if thou wert environed with Enemies, and ready to be assaulted, and think of all Things for thy Defence. If thou dost thus, Anger shall seldom surprize thee.

2881 Praise whatever thou esteemest Praiseworthy; but be wary in passing Sentence upon what thou thinkest blameable. Do not set up thyself for a Judge of the Actions of others: But if thou beest pressed and obliged to speak thy Opinion, let it be as favourable as the Truth of the Matter will allow. We all want Pardon.

2882 To the End that Death may not take from thee the Goods that thou possessest, and all the Pleasures thou enjoyest; deprive thyself (especially when old) by little and little of both the one and the other, and then Death will have little more to do, and cannot do much Harm. It will not come so soon for the most Part, nor affright thee when it doth come.

2883 If thou conversest with Men of good Breeding and wise Conduct, thou wilt learn from them Rules of Life and Behaviour. For their Prudence, constant good Humour, virtuous Inclination, and handsome Mien, will be so agreeable to thy Reason, that they will insensibly get into thee, alter thy Habits, and change thy Nature.

2884 Death doth not look hideous and horrible

rible, but when it is looked upon as a Monster, an Enemy to Nature. If thou wilt often approach it in thy Thoughts, and make it familiar to thee, thou wilt afterwards look upon it as a Friend that comes to assist, and to carry thee away from the miserable Condition thou art in upon the Earth.

2885 Make not a malignant Construction of Words, and Actions of others; nor turn them to the Prejudice of any one: They might proceed from Thoughtlessness, and should be no more remembered. Every Man has his Failings, which thou oughtest to suffer, and excuse, if thou wilt live quietly and peaceably with all the World. When thou art in Company that entertains thee with Respect and Civility, thou oughtest to desire no further Kindness from them: The Outside of those that are not closely united in Friendship, ought to satisfy thee. That Man would be the greatest of Fools, who should give thee his Heart, before he knows thine.

2886 Marriage, tho' it be one of the greatest Concerns, and influenceth our whole Life, seems commonly to be treated of in Jest; but Courtship does not justify Fooling, and Extravagance: Therefore imagine not, that thou art of Course to discard Reason as soon as thou fallest in Love, for then thou wilt find it peculiarly necessary.

2887 Oftener ask, than decide Questions; this is the Way to better thy Knowledge. Thy Ears teach thee, not thy Tongue: So long as thou art ignorant, be not ashamed to be instructed; if thou canst not satisfy thyself, seek Satisfaction elsewhere: All know not alike, and none all Things; thou may'st help another, and he thee.

2888 If thou thinkest twice, before thou speak-
est

est once, thou wilt speak twice the better for it: but then thou oughtest not to be so long a-thinking, as to lose thy Opportunity; for it were very silly and distastful, to call back that which the Company had talked off, dispatched, and left, and were now got to something else.

2889 If thou wouldest correct thy natural Inclination to Anger, meditate, and ruminate well upon its Effects; how it troubles Man's Life: and the best Time to do this, is immediately when the Fit is thoroughly over; for the Spirits being overheated, laboured and tired, cool and sink of themselves, and so make way for Repentance.

2890 It is not only expedient, that thou shouldst speak excellently of Things; but it is also necessary, that those Discourses be well timed, and placed: for the Eyes which exceed in Lustre of other Parts of the Face, would render us monstrous, if they were not placed where Nature designed them.

2891 If thou speakest ill of one, who is known (or thought) to excel thee; thou thereby renderest thyself foolish and ridiculous: and the more thou labourest to diminish him, the greater Disesteem thou derivatest upon thyself, when the Company has Leisure to make a sober Comparison.

2892 Seem not to be displeased at the little Flat-teries, Indiscretions, and Levities any commit in thy Presence; but always considering where they may be profitable to thee, whether for thy Entertainment, or for the Accomplishment of any other Design, make of them the best Use, so it be an innocent Advantage.

2893 If thou wouldest establish in any one a firm Belief that thou lovest him, it will not be enough

enough for thee, to have a good Will towards him, and a great Desire to aid him; but thou must moreover with an agreeable Visage, and a sweet courteous Entertainment, encourage and invite him to be familiar with thee.

2894 If thou seemest stung with a Jest, thou as'twere acknowledgest it, and art offended at it: but if thou slightest it by a grave Silence, or a negligent Smile, thou'lt make others think there was nothing in it; and so 'twill crack off without leaving any disadvantageous Impression on thee, in the Mind of the Hearers.

2895 In Complementing of Friends, take care that thy Tongue and Judgment stand not too far asunder; but accompany thy Discourse with such Gestures, Countenances, and Actions, as are expressive of the same Will and Affections; giving them to know in short the Causes that induce thee to love and respect them, and to think thyself obliged.

2896 'Tis good sometimes to cast in a Word of Praise of the Person thou art forced to contradict; sometimes also to confess thy Doubt and Ignorance; never to stand it out obstinately, but to yield, when the Argument cannot be maintained without begetting a Displeasure in him whom thou opposest.

2897 Thou canst not exceed the Mode in thy Habit, without being guilty of Extravagance; if we judge of the Humour of a Man by the Manner of wearing his Cloaths, what Esteem can we have for those Persons, who by this kind of Folly appear like Men of another Country and Age, amongst those who have seen their Birth?

2898 Thou may'st be a good Christian, and yet not love thy Enemies so well as thy Friends;

if

if thou rewardest Injuries past, thou inviteſt new ones ; 'tis an Argument of a low Spirit to be obliged by Diſcourteſies : The Love of no Creature (except the ignoble Spaniel) is confirmed by a Cudgel.

2899 If thou wouldeſt gain on the Affections of others, thou muſt carry Tokens of Modesty in thy Countenance and Behaviour. Thou canſt not draw Envy, unleſs thou appeareſt poſſeſſed of a great Opinion of thyſelf : and on the contrary, thou canſt not but be pleaſing to Company, if inſtead of being fierce and poſitive, thou giveſt them Marks of Eſteem and Submiſſion.

2900 If thou couldeſt have all that thy Deſires crave, yet it is a ſhorter Way to make thee happy to be without thoſe Deſires : For why doſt thou deſire thoſe Pleaſures, Riches and Honours ſo immoderately, is it not for the Satisfaction thou expecteſt to meet with in them : but that thou mayeſt have ſooner, if thou canſt be rid of theſe Deſires.

2901 It is much better in general, that thou ſpeak to the Advantage of another, than to his Diſadvantage ; for tho' ſome may impute it to Flattery, yet I think they extend Flattery too far : Or if they will call Praises ſpoken behind one's back, Flattery, there are ſome ſort of Flatteries excuſable, as well as ſome inexcusable.

2902 When thou art with Ladies, dwell not upon one Thing too long ; but continually vary Subjects and Expreſſions, and never enter deep into any Matter : They have ordinarily more of Delicateness than Knowledge, ſo that they take only the Flower of Things, being not willing to think painfully, or to penetrate far.

2903 Diſpute in Converſation is a War, where

thou oughtest not to combate with Obstinacy, nor to overcome with Insolence: Provided Complaisance be mingled with Debates, there is nothing so agreeable, and there will no more Injury be done by a Disputation of that sort, than two Persons would do by throwing Flowers at each other.

2904 Learn thy Duty, and do it: Know God, and thyself: And when thou art once humble, thankful, and heavenly minded, thou wilt not be displeased at what God, or Man do; nothing will trouble thee; or if any thing doth, it will be this, that thou dost Things no better, and art not more perfect.

2905 The only Time to repent is now at this present Time; to resolve to repent hereafter only, signifies that thou art convinced of the Necessity of it; but lovest thy Sins so well, that thou canst not part with them yet: and therefore, that thou may'st sin on securely without the perpetual Fears, and Terrors of another World, thou resolvest to repent hereafter.

2906 Do not complain of the World; for what great Good can be expected from it? do not the greatest Kings themselves suffer in it? what Rest then, what Quiet, or Felicity can the Poor expect in it? Bustle thou in it among the rest: But if thou art set upon it, to enjoy Quiet, I tell thee, thou canst find it no where, but in Retirement, and perhaps not there neither.

2907 Whatever Diversion recreates thy Mind without ensnaring it, whatever repairs thy Body without impairing thy Virtue, I counsel thee to embrace with open Arms: I would have thee not only taste, but drink thy Fill of Pleasure, if it exalt, and debase not Nature, thou needest never

ver complain, that thy Mind is too cheerful, or thy Body too vigorous.

2908 If upon the best Survey thou canst make of thy own Forces, and after some Trials, thou findest thyself no Match for the World, and art unable to countermine its Policies, and oppose its Power; and thy Affairs are so, that thou canst, thou oughtest to retire from the World, as from the Face of a too potent Enemy.

2909 What is ill Fame, but a little corrupted unfavoury Breath? do but turn thy Ear from the Reception of it; and pray, what art thou the worse? It is thy Weakness, if thou sufferest thyself to be blown over by the mere Air of some putrify'd Lungs; which if thou dost but a little decline, by not valuing it, will soon vanish, and be nothing.

2910 It is generally more advantageous to give, than to receive; when thou dost good to others, thou engagest them into thy Interests, and seemest to assume to thyself a Superiority over them: but when thou receivest any thing of them, (especially if it be very considerable) thou becomest their Debtor, and perhaps their Slave.

2911 No Man can have a Certainty of Happiness, who is not firm against all Contingencies; thou oughtest to accept patiently what Fortune shall allot thee; and so to adjust Things in their proper Places, that what is thy own may be disposed of to the best Advantage; and what is against thy Will may offend thee as little as possible.

2912 If thou hast at thy own Disposal the Business of Life, and hast none but God, and thyself to account to for the Minutes that wind thee off

for Eternity; and hast Health, and a small Competency, thou may'st (if thou thinkest fit) be happy; thou needest not flatter the Vain, nor be tired with the Impertinent, nor stand to the Courtesy of Knaves and Fools.

2913 In the Study of humane Learning, let thy Mind always preserve its own Freedom, and not enslave itself to other Mens Fancies; thy Liberty of Judgment should have its full Scope: Too servile a Submission to the Books and Opinions of the Ancients have spoiled many an ingenious Man; and plagued the World with Abundance of sad Stuff.

2914 Be content with the Estate I can leave thee; and think with thyself, that a great one would but entail upon thee a proportionable Share of great Temptations to Pride, Ambition, Sensuality, Covetousness, Forgetfulness of God, and Neglect of the Salvation of thy Soul; and so bring thee into that broad Way that leads to Destruction.

2915 Suffer a Friend to reprove thee, and thank him heartily for it: 'Tis a Happiness for a Man that he can be reprov'd when he does amiss; and be recalled when he runs wrong. Princes are deprived of that Benefit; for they converse familiarly but with very few Persons, and those make it their only Business to humour them.

2916 To understand Conversation rightly, thou must know, that the first Ingredient is Truth; the next good Sense; the third good Humour; the fourth handsome Confidence; the fifth Wit: This last was in former Times left to Fools and Buffoons, kept in all great Families. But good Breeding

Breeding is a necessary Quality to accomplish all the rest.

2917 If an Enemy have any real Deserts, praise him openly for the same; so shalt thou procure thyself Esteem; and if thou afterwards hast an Occasion of censuring him, thou wilt be credited in what thou sayest: because Men will have taken up an Opinion of thy Impartiality; and that thou speakest out of a Dislike of his Vices, not of his Person.

2918 If thou wilt not lend an Ear to the Persuasions of calm Reason; thou shalt not yet be left without an Instructor: For thy very Troubles, Pains, and Sorrows that succeed, shall severely scourge and discipline thee; and tell thee thy Faults, and (sometimes it so happens) bring thee to Repentance and Amendment.

2919 Thou canst very seldom hurt thyself by Patience, or Silence; but by hasty Revenge thou may'st undo thyself: What if there be just Occasion for thee to be angry? yet ever it is best to stay till the Heat of thy Passion be over; because thou may'st err in either the Manner, or the Measure. Thou art at that Time mad, and blind; and wilt make wrong Strokes.

2920 Arm thyself against Calamities with an even Mind; I have often found this a sure Way either to ward them off, or at least to protract the Seasons of their Arrival: and if there were nothing else in it, but the rendering them more easy when they come, 'twere worth thy Pains to try the Experiment.

2921 Take not one for thy Friend, that is thy Companion in Business, or Disorders; nor one that can return Visits the next Day after; send how-do-ye's when thou art sick; and is not fail-

ing in the least Duties of civil Life: But such a one as is fit and willing to advise thee in Adversity, or Difficulties.

2922 In Writing, when thy Notion is clear and distinct to thee, the best Way to set it off is, in the most obvious plain Expression. Obscurity is commonly an Argument of Darkness in the Mind: The greatest Learning is to be seen in the greatest Plainness. The more clearly we understand any thing ourselves, the more easily can we explain it to others Understanding.

2923 I do not say, that he who sells his whole Time and his own Will for an hundred thousand Pounds, is not a wiser Man than he who does it for an hundred Pounds; but I will swear, they are both but Merchants: and that thou art happier than both, if thou canst live contentedly without selling thy Time and Will, that Estate to which thou wast born.

2924 The Passion which thou may'st be put into to vindicate the Reputation of an injured Friend, may incline the Company to suspect thou wouldest not be so zealous, if there was not a Possibility, that the Case might be thy own: Therefore thou art not to carry thy Dearness so far, as absolutely to lose thy Reason for thy Friend.

2925 In all Matters Opportunity is a principal Thing; and without this all is done not only without Profit, but to Loss: When God gives thee an Opportunity, thou art to believe it is his Will that thou shouldest make use of it; and when he does not, that thou oughtest to expect patiently his Time.

2926 Consider all the Riches and Wealth of the World but only as petty little Fooleries, and Nuts,

Nuts, which Fortune throws out to Men, just as we do Toys to little Children, pleasing thyself with tasting now and then one which some Accident has flung even to thee too, whilst others are struggling and scrambling who shall get most.

2927 If it please God to grant thee long Life; when thou art in Years, do all thou canst to retire; and then exercise thyself in what is to come, rather than in what is past; and suffer not more Business, nor Cares of Life to come near thee, than what will be enough to keep thy Soul awake, but not disturb it.

2928 In the Matter of Reading, I would have thee fix upon some particular Authors, and make them thy own. If thou art every where, thou art no where; but like a Man that spends his Life in Travel, he has many Hosts, but no Friends. If thou skippest from one Book to another, the Variety will but disturb thy Head; and for Want of Digestion, it will turn to Corruption, instead of Aliment.

2929 If thou happenest to live till thou art ancient, and canst no longer serve thy Friends and thy Generation, as thou wast wont to do, and thy Affairs and Station permit; it will be a wise Thing to sit still, and content thyself with enjoying the World without Bustle: to live an irreproachable Life, and such a one as may be neither a Burthen to thyself or any other.

2930 Always oppose Temptations as soon as ever thou perceivest them: Their manner is thus, first there cometh to the Mind a bare Cogitation of Evil; then a strong Imagination thereof; afterward Delight, and an evil Motion: and so by little and little it getteth Entrance, unless it be resisted in the Beginning.

2931 First be assured of Matter of Fact, before thou troublest thyself with enquiring into the Causes. 'Tis true, this Method is too slow and dull for the greatest Part of Mankind, who run naturally to the Cause, and pass over the Truth of the Matter of Fact: But be not thou so ridiculous as to find out a Cause for what is not.

2932 There are many who spend much Time and Study in knowing the Species and Nature of Herbs: but how much more would it import, and advantage thee, to know the Nature and Operations of Men, with whom thou art to live and die: for all are not Men who appear so outwardly; but horrible Monsters, Wolves, Bears, and Tygers.

2933 Tell me not what thou hast heard, and read, and only so: but what after thy Hearing and Reading thou hast taken into thy Meditation; found to be Truth; settled in thy Judgment; fixed in thy Memory; embraced in thy Affections; and thus a long Time practised; and so made it to be truly thy own: This, and only this, is rightly called Learning.

2934 I would not have thee affect, or much use pleasing thyself with Words that are ambiguous, or sharp, which seem to comprehend much, and have really nothing in them: Nor value thyself for the frequent squirting off of Antitheses, Equivocals, Allusions, tinkling Periods: These are but as Shinings of broken Glasses; they prick and shine, but withal there is nothing weaker, nor less solid.

2935 If ever thou inclinest to Wedlock, I would have thee understand, and consider, that to compleat a true and happy Marriage, a Con-

currence

currence of many Things are required, as virtuous Inclinations, hearty Love, and true Liking, so that they may be both of the same Mind, and both have one and the same Interest and Concern: And to make up this, there should be a suitable Agreement in Age, Humours, Breeding, as well as Religion, Families, and Fortune.

2936 Because it works better, when any thing seems to be gotten from thee by Question, than if thou offeredst it thyself; thou may'st lay a Bait for a Question, by shewing another Visage and Countenance, than thou wast wont; to the End to give Occasion for the Party to ask what the Matter is of the Change: As *Nehemiah* did. *I had not before that Time been sad before the King.*

2937 Give good hearing to those that give the first Information in Business; and rather direct them in the Beginning than interrupt them in the Continuance of their Speeches: for he that is put out of his own Order, will go forward and backward, and be more tedious, while he waits upon his Memory, than he would have been if he had gone on in his own Course.

2938 If thou canst sincerely part with all the World in Heart, and Resolution, thou hast got Possession of a Thing, which was never thine before, and is the greatest Riches upon Earth; I mean Thyself: It is thy Duty to take thy Heart wholly out of the Hands of the World; to let nothing claim such an Interest in thy Affections, that it should say, I am thine, and thou art mine.

2939 Be not careless in Matters even of small Account in thy common Life: 'Tis to the Virtues and Errours of our usual Conversation, and ordinary Deportment, that we owe both our Enemies and Friends, our good or bad Character abroad, our

domestic Peace, and Troubles, and in an high Degree, the Improvement and Depravation of our Minds.

2940 If thou pityest the Poor without relieving them, thou dost no Good to others; but sinnest against Conscience, by not succouring those that thou art sensible need and deserve it: If thou relievest the Poor without pitying them, thou dost no Good to thyself; but sinnest against thy own Interest, parting with thy Money, and yet losing thy Reward, and getting nothing but a vain and transitory Fame.

2941 Thou hast made neither the Laws, nor the Customs, and so hast no Right to reform them: Every one in particular has his own Sense, and his own Conduct: And every Nation has its proper Customs. And it is thy Duty, to conform thyself to those of thy own Countrey; it being more reasonable, that thou shouldest comply with many, than to expect that many should comply with single Thee.

2942 Thou art not as thou shouldest be, till thy Religion be natural to thee, till thou actest out of Choice, and freely; whereas, if thou beest religious from external Motives only, from Fear that if thou neglectest it, thou shalt be punished; nay, or from Hope merely, that if thou beest religious, thou shalt be rewarded, thou art yet but in the lowest Form of Religion.

2943 Sometimes, and to some sort of People, it would be refined Policy to give before the Service done; for by so doing thou transformest that into a Favour which would have been afterwards a due Debt, and so he that would have deserved to be rewarded, will be obliged to a thankful Acknowledgment.

2944 If thy Life be full of Vexations and Troubles, blame not Providence, but thyself: For if thou examinest rightly, thou wilt find, that the far greatest Part of Man's Troubles arise as from his own Folly and Sin in general; so in particular, from inordinate Affection, irregular Appetite, and unreasonable Desires; from malicious Hatred, vehement Anger, Want of Charity, &c.

2945 Let not an honourable Post, or any acquired Title, or Dignity make thee vain and insolent: Ostentation and Pride upon the sole Account of Honour, is much more offensive, than upon Personal Qualifications. Men will think, thou deservest not great Places, when thou canst value thyself upon them. If thou wouldest be truly valued, the only Way is by being illustriously good.

2946 Tho' a good Name be a good Thing, and gives a Man many Advantages in the World; yet Reputation (singly considered) would not be so highly valued, if we did but consider, how very unjust Men are, both in giving, and taking it away again. As to thy Part, be thou sure to deserve it by doing well; and when that Care is once taken, be not over anxious about the Success.

2947 If thou wouldest know what gives the Occasion to all the Complaints we hear against humane Life, it's this: The Love of ourselves inclines us to look upon all the Pleasures and Happineffes of Life, as Things that we have a Right to call ours; and upon all the Evils and Calamities, as Things foreign and unnatural, and such as are Wrongs and Hardships upon us.

2948 Thou may'st say many severe Things where a just Occasion requires it; but thou must

use no reviling: And this is the true Art of chiding, the properest Style wherein thou must use to reprove. If thou dost it with Malice and Anger, and Contempt, 'tis misbecoming, even tho' thou despairest of doing good; but if thou hopest for any good Effect, thou art like to miss of it that way.

2949 To mind and regard thy chief End, and by all means to promote it, is true Wisdom; and this Regard to thy chief End must express itself in these Particulars: In thy being firmly fix'd and resolved upon it: In chusing the fittest Means for composing and accomplishing of it: In a diligent Use of these Means: In an invincible Constancy, and Perseverance in the Promotion of it; and in making all Things submit and stoop to it.

2950 Consider what use thou canst make of a Gift, and when thou intendest not to give *gratis*, look out what honest Circumstance may benefit thee, and stand at Terms with the Desire while thou seest it fervent. This is to put off Ware at the best Hand, and he is a cunning Tradesman that knows how to raise his Rate in a quick Market.

2951 Resolve thus with thyself, I will not provoke because I will leave no Body less himself than I found him; he shall not be the worse for my Company and Acquaintance. And I will not be provoked, because I will not disorder myself, nor lose the Composure of my own Mind, than which nothing without me can be so valuable.

2952 If thou wouldest not have any grow too familiar and insolent upon thy Favour, bestow them without taking much Notice, in a Kind of

of Neglect and Inadvertency; or else in Pretence of Indignation, which Thing a witty Dissembling will help. And this is to be a Friend in the Person of an Adversary, a Sheep in Wolves Clothing.

2953 Be kind to those that are serviceable to thee, especially if thou findest they are of a grateful Temper. For what goes from thee thus issues but like a Vapour from the Earth, to fall back upon thee with Advantage: And both of you may get by it, because thou wantest what he can spare, and he what thou canst spare.

2954 To see Men in publick is not the Way to know them; for on such Occasions, there is scarce any thing said or done, but about indifferent Matters, and such as are prepared with Art. The great Business is to converse with them in private, to draw from them the Bottom of their Souls, all the secret Springs that lie concealed there, to handle them on every Side, and to sound their Maxims.

2955 I do not advise thee to take a Man that is low in the World into a fix'd Friendship, he cannot supply thy Wants, and thou art bound to supply his. But if the Virtues of his Poverty be worthy to be known, be his Acquaintance, but not intimate Friend: So shall thy Liberality come voluntarily from thee, and not be exacted. And besides, less serves in Charity than what is commanded by Friendship.

2956 We never fail to be tiresome to ourselves by too long and too serious a Commerce with our own Thoughts. If thou intendest to live happy, thou must make but few Reflections on Life. Nay thou must often depart as it were from thyself, and amidst the Pleasures which exterior

terior Objects furnish thee with, steal from the Knowledge of thy own Miseries.

2957 Be careful not only of the Matter thou offerest, but also of the Manner thou deliverest it in. For three Words, when spoken with a pleasant and obliging Countenance, gain more than twenty otherwise uttered. There is a Manner of speaking Things that makes Men judge they come from the Heart, and that the Tongue is a faithful Interpreter.

2958 In treating and managing of Business if thou appearest too shy and secret, they will be so to thee, and the Affair will proceed slowly, and with Obstacles: But on the contrary, if thou usest an open Way of speaking (when it may safely be done) they will be frank also, and thereby thou shalt draw out Discoveries.

2959 Keep a watchful Eye upon one thou hast had a Difference with. In good Earnest it would be a Rarity worth the seeing, could any one shew us such a Thing as a perfectly reconciled Enemy. According to the common Ways of the World, thou may'st as well expect to make the Devil himself a true Friend, as an Enemy that has given the first Blow.

2960 Being there are few that can endure (without being nettled) to have themselves freely censured, I warn thee to take it kindly, acknowledging that those who venture upon so hazardous an Undertaking, manifest a singular Effect of Kindness and Friendship. For to attempt to make us smart, and to offend us for our Good, that is sincere Love indeed.

2961 Manage thy Affairs with Hope and Courage, for Fear and Backwardness in Business secure thee not from the Perils that cause them,
but

but often lay thee more open to them. Howsoever they disable exceedingly, and for the most Part procure Miscarriage and Shame.

2962 Say to thyself this is my final Resolution, and this by the Grace of God, I will stand to. I will from henceforth submit to my Duty, how difficult soever it be, and discharge all those base, mischievous Lusts of mine, what Temptations soever assault me.

2963 If thou canst reflect upon thy Actions with Satisfaction and Complacency, thou may'st look all the World in the Face, as knowing the more curiously thou art watched, and the more exactly thou art scanned, the more highly shalt thou be esteem'd by all that are wise and good.

2964 When thou worshippest God, thou must approach him with a pure and humble Mind, with a Will inspired with divine Affections, and thy Soul touched with an overawing Sense of his Majesty; without these he accounts all our bodily Adorations to be nothing but demure Scorns, and complemental Mockeries.

2965 Flatter not thyself with vain Expectations of Heaven upon the Account of thy bodily Religion: For unless thy Nature be changed, and thy Mind refined and bettered by it, thou may'st as well lay claim to Heaven, because thou eatest, and drinkest, and sleepest, as because thou prayest, hearest, and receivest the Sacrament.

2966 Be not displeased if the Bottom of the Affair wherein thou art employed be something concealed from thee, but be content to know no more of the Business, than they think fit to impart; and desire not that thy Knowledge should exceed or strain thy Word. If thou must
serve

serve for an Instrument of Deceit, let it be at least with a safe Conscience.

2967 If thou wilt be a perfect Man, thou must as well know Evil that thou may'st eschew it, as Good that thou may'st embrace it: And this Knowledge thou canst have neither so cheap nor so certain, as by seeing it in others with Approbation or Dislike. If thou couldest pass the World without meeting Vice, then the knowing of Virtue only were sufficient. Thou art happy when thou makest other Mens Vices Steps for thee to mount to Heaven by.

2968 Thou wilt be got up to a high Form in Philosophy, when thou canst patiently sit by and hear without Concern, the senseless Stuff that Pretenders to Philosophy and Learning pride themselves in, and torture the Company with concerning Matters they know little of, and perhaps never thought of before.

2969 Canst thou imagine, that when God sends his Judgments down, thou canst resist them. Amend thy Life if thou desirest to be revenged of Fortune, and be Proof against all her Darts. Increase in Virtue if thou wouldest be invulnerable. Nothing but a good Life can make thee happy in this World, and live when this World shall be no more.

2970 I would have thee perfectly contemn common Fame, and the Censure of the People. It can operate no further than thou makest it; and nothing but an unmasculine Timorousness in thee, or slavish Ambition of Popularity can render it considerable. If thou valuest thyself from abroad, thou must be the cheapest Thing alive.

2971 Make not loud Outcries of Injuries,
when

when they tend nothing to thy Redress of them. This is usually a Liberty assumed rather by Rage and Impatience, than authorised by Justice. Nay often the Complainer is the most injurious Person, for he inflicts more than he suffers.

2972 Fine Expressions are indeed many Times very well received, and betoken a Liveliness and Vivacity of Mind; but being an Eloquence of the Imagination, and true Eloquence proceeding from the Judgment, it is neither to be judicious nor eloquent, if thou pilest up a Medley of Rhetorical Flowers, and strewest them improperly into thy Discourses or Writings.

2973 If in Company thou speakest freely and wittily without Reflection, Envy, Malice, and ill Representation, People will be so far from taking snuff at it, that they will be pleased. For innocent Gaiety being almost an infallible Mark of a good Nature, and generous Mind, renders the Person who uses it grateful in all Companies, and endears him exceedingly.

2974 Praise not judicious Men to their Faces, nor without Reason: Such will sometimes be no less offended by false and undeserved Praises, than by calumniating Imputations. For since none but Fools delight in flat Flatteries, and staring Untruths spoken to their Advantage, how can they take it patiently to be thought of this Number.

2975 Provide against and resist the Beginnings of Evil, for those Disorders which are at first but little, gather Strength in Tract of Time, and perhaps may grow irremediable. But when the Evil doth exceed Power of Resistance, its best by timing and discreet waiting to

to expect Opportunities; for Things in Time may receive contrary Revolutions.

2976 Let it not enter into thy Thoughts that thou canst demean thyself with such Circumspection, as to satisfy and please all. This is what no Body can do; because Mens Minds are by Nature insatiable, upon every Accident changing Opinion, always disliking the Present, and preferring Things of Expectation and Hope.

2977 Nothing is more common and general than Death; and yet because it happens to particulars but once, and there is no knowing it twice, nothing is so strange and terrible to us. Therefore it will be thy great Wisdom to premit no Occasion that may familiarise it to thee. This will be a Means to take away its Strangeness, and mitigate its Terror.

2978 Avoid being positive in thy Opinion, and stubborn in thy Resolution. It's seldom or never seen, that a peremptory Man either riseth in Honour, or increaseth in Wealth. For Eminency in either of both these is attained unto by many Circumstances, and many Helps and Counsels. For one Man's Labour will do no great Work.

2979 If thou often weighest thy Actions towards others, and with what Affections and Views thou didst them, thou wilt be the better able to conceive of other Mens Intentions towards thee in their Dealings and Doings. If thou art always expecting that all others should court thy Interest, pray consider how thou behavest thyself towards others.

2980 It's impossible to avoid Crosses in the Course of humane Life, they are as natural

tural as the Wind and the Rain: All that thou canst do is, by a prudent and dextrous Management of Contingencies, to keep thyself out of Troubles as well as thou canst, and to wind thyself out of them with all thy Power.

2981 If thou gettest not an Indifference to all the idle Censures of Men, thou wilt be disturbed in all thy Transactions; it being scarce possible to do any thing but there will be Descants made on it. Thou must suspend even the necessary Actions of common Life, if thou wilt not venture them to the being judged of by others.

2982 Let not thy Services and Gifts be great and seldom, but small and frequent, for such is the Nature of Man commonly, that the last Benefit is clean lost if there be no Hope of receiving any more: And altho' the Obligation be never so great, yet one thing denied doth solely possess the Memory, and all thy former Favours are drowned in Forgetfulness.

2983 In doing Business apply thy Thoughts and Mind seriously to it; but be not too eager, nor passionately engage thy Affections in it, nor promise thyself certain Success: By this means thou wilt have thy Understanding clear, and not be much disturbed if thou miscarriest; which thou must make account will often happen to thee.

2984 Set a continual Watch upon thyself, lest thou be at any Time surprized unawares: As sudden Passions are most violent, so sudden Temptations are most dangerous. For while the Senses are set upon by unthought-of Objects, Reason wants Time to call a Council to determine how to resist the Assault.

2985 Even Modesty hath its Evils and Extremes.

tremes. Something of Confidence is required to Constancy. Do not therefore disparage thy own Prudence so much, as to steer after every pretended Mariner's Direction, but pursue the Directions and Methods of thy own Reason. Let others do as they please, do thou act according to the Dictates of thy own Judgment, and take Heed of being self-condemned.

2986 See that thou be alway a doing of something, and be ever ashamed to catch thyself idle: The idle Man is content to anticipate Death, by being out of Motion; but high Souls; like the Heaven they come from, move continually, and are incapable of Rest, until they rest there.

2987 In telling of News affect not to excel thy Auditory much in Matter of Intelligence and Penetration, and thereupon to insinuate a Superiority of thy Understanding, and a Right of giving them thy Notions; perhaps they may despise their pert Master, and not mind what thou sayest: Neither utter it with great Earnestness and Concern, perhaps they may be of another Party, and will not believe it.

2988 Avoid such Company as talk of nothing but Trifles, Follies, Vanity and Pleasures, whose whole Conversation runs upon Divertisements of the World; upon the false Reasonings of the Interest of Princes, and Matters that concern us no more than the Transactions of the Moon do; such take away thy precious Time, and give nothing for it.

2989 Keeping of Company should be only a Recreation, not a Business of Life, and therefore should have but its Times. Remember always to carry Wisdom along with thee in-

to

to it, and then thou may'st take in whatever Sweets and Pleasures thou canst. Exhilarate and inform one another, but let Pride, Jealousy and Envy be kept out. Take Care about Criticism and Controversy, and utterly banish Scandal and Quarrel.

2990 Thou oughtest neither insolently to vaunt of any thing thou hast or art, nor yet to speak contemptibly of thyself; for by the former thou reproachest others with their Defects, and that's ungentle; and by the latter, thou seemest to vilify their Understanding, and to jeer their Virtues, and that's unjust and injurious.

2991 Delight not thyself with Lampoons, Satyrs and Jest; they are for the most Part unprofitable, and not to be endured; they are Viands which are pleasing to the Taste, but never to be digested: And whatever Pleasure they procure at first, the Reflection that follows is rarely favourable to the Author.

2992 Take Heart and thrust thyself forward in Company that will bear it, and resolve to speak and act well in spite of those that do ill; whose Vice set against thy Virtue will render it the more conspicuous and excellent, and thou wilt then feel inward Joy to see thy Virtue hath won the Victory in the Combat, thou persisting in thy Goodness in the midst of their Naughtiness.

2993 If ever thou comest to have Children, there will be Occasion for all thy Wisdom and Discretion to manage them differently, according as their several Natures and Genius's require. Some may be such, that if thou allowest them much Liberty, thou wilt thereby but

put Weapons into their Hands, to use against both thee and themselves.

2994 Others may be of such a Make, that if thou bearest heavy upon them, and keepest them in continual Fear, thou wilt dull their Wits, and depress their natural Vigour in such a Sort, that there will be no Mettle left in them; and thereby fearing always to fail in these Doings, they'll never but fail in them; and coming into any Company, they'll know neither which way to look, nor what to do: Moreover, by such Austerity a Parent can never come to know his Child, nor judge what Manner of Life he is naturally fit for. Add to this, such a Management will make a Son hate his Father, and wish him dead.

2995 When a Son is come to Man's Estate, put him up in the World, and allow him Part of thy Substance, according to thy Prudence and Ability: For when such a one is driven to stay for a reasonable Portion a long Time, till his Father be dead, he maketh account he hath his Inheritance at Death's Hand, not of his Father's Hand; who would have kept it always if he could, and so he never thanks him for it.

2996 If it happen that thou beest transported with Anger, it is to be wished thou hadst a looking Glass before thy Eyes, thou wouldest then find thyself so deformed, and different from what thou wert, that the Sight of this ugly Change would be likely to make thee more moderate upon such Occasions, and thou wouldest have such an Idea of this Passion as might probably cure thee.

2997 If thou shewest thyself over difficult in making choice of thy common Acquaintance,

others

others will be the same to thee. If thou beest exact in requiring so many good Qualities in Associates, they will look that thou shouldest have the like. It's better not to be so squeamishly nice in thy Choice : Where Dainties are not to be had, be content with common Fare.

2998 Set not too great a Value upon the Esteem of Men, and their Praises, for in this they are very capricious. The true Reward of a good Action is, that thy Conscience tells thee, 'twas well done, or at least well meant ; the rest depends upon the Mind and Interest of those it relates to. One will see it by a false Light, another sees it as it is, but perhaps through Envy will not speak of it as he ought.

2999 If once thou givest up thyself to Railery and Ridicule, and it be known that thou makest it all thy Design, and all thy Aim to pass for a Wit and a Joker, and to divert thyself at other Mens Costs, thou wilt lose the Benevolence of thy Friends, and the Esteem of all, and shalt be ranked in the Class of Monkeys, who seem to be made for nothing but Mirth and Mischief.

3000 With common Friends go always with Bridle in Hand, that is to say, use great Prudence and Caution with those whom the World, or they themselves call thy Friends. These Manner of Friendships are never so well linked together, but that they may be easily broken : Therefore it's good that thou take such Measures with them as if thou foresawest there would be a Rupture.

3001 After thou hast rallied and made thyself merry in a Company, thou art no sooner gone out of it, but they will examine thee from Head to Foot : And one that has not spoke a Word

while

while thou wert present, will tear thee with his Teeth when thou art gone; and in the mean Time thou may'st be sure, that none will take thy Part, none will excuse thee, or be sorry for thee.

3002 Do not love to hear thyself talk, and never put much Value upon what thou speakest thyself. To interrupt others is ill Manners: To speak continually is Indiscretion; but to give others Opportunity to speak, and to speak thyself in turn, is to do like those that understand to converse in the World: If thou beest constant to this Mean, thou wilt be acceptable and well received.

3003 Let thy Cloaths be rather comely than costly. A Gentleman should have more in his Pocket than on his Back: Yet till thy Deserts make thee known, the Outside will set thee forth, and thy Cloaths gain thee Credit in the World's Eye: But be sure think not the better of thyself for thy fine Feathers. It's much more for thy Honour that thou grace them, than they thee.

3004 If an Husband would have Peace and Quiet at Home, let him not stand too much upon Superiority. Some Things belong most to the Husband, and some again to the Wife. Each of them ought to govern in their proper Province: And if Superiority be thus moderated and used, it's probable it may never come to a Dispute.

3005 Please not thyself with barely thinking that thy Notions are just, and thy Intentions good; for Things go not for what they really are, but for what they appear. To know how to do, and to know how to shew it, is a differ-

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rent Knowledge. What is not seen is as if it had no Being. Reason itself loses its Authority, when it doth not appear to be so.

3006 Thou must not be so singular as wholly to slight the Fashion; tho' it be never so odd. When all the World falls into a Fault no body can be blamed: And how extravagant soever a Mode may be, thou wouldest be still more extravagant if thou refusdest to comply with it; and alone wouldest offer to withstand the general Consent of thy Countrey.

3007 To praise thyself can never be decent, except it be in rare Cases: But thy Office or Profession thou may'st praise with good Grace, and with a Kind of Magnanimity: Yet there's a way of sending forth Praise and catching it again for thyself, by being liberal of Praise and Commendation of others, for that wherein thou thyself hast a remarkable Perfection.

3008 Let the Morning and Noon of thy Life be spent in the acquiring Virtue, Honour, Knowledge, and good Humour; and then in the Evening, thou'lt have no Reason to complain of the Loss of Youth and Beauty. Time will do thee no other Injury than it does Statues, Medals and Pictures, whose Price and Value is enhanced by their Antiquity.

3009 This thou may'st make use of as a Touch-Stone to try thy Affections by, whether they are Earthly or Heavenly: If thou examinest thyself whether thou canst rather contemn, deny, and part with thy Worldly Riches and State, than venture upon any thing that thou believest to be displeasing to God, or omit ought
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which thou apprehendest to be thy indispensable Duty.

3010 Be not like those who are so impatient to hear any speak out their Mind, that they unmannerly break in and interrupt them, before they know the true Sense of what is intended further to be uttered; and so by this means they neither hear, nor are heard, but senselessly chatter. This is a mighty Failing; but do thou bring along with thee a modest and a patient Attention, and that will make whatever is beneficial in Discourse thy own.

3011 When thou thinkest People under a Mistake, be not over eager to set them Right: For many Times Contentions would cool into nothing at all, if but one Party only spoke; but if thou labourest to convince them of Errors, and so both come to Argument, then Heat follows; and that which was but a Spark at first, and might easily have gone out, is thus blown up into a raging Flame.

3012 When Trouble and Misfortune happens, be not impatient and querulous, but thank God for the same: for if thou thinkest rightly, thou wilt know that the Want of Miseries would prove desirable: For the Mind cloyed with continual Felicity, would grow but a Burthen to itself; loathing that at last, which Intermision would have made pleasant.

3013 Evils come never the sooner for that thou lookest for them; but they will come the easier: It is a Labour well lost if they come not, and well bestowed if they do come. We are sure the worst may come, why should we be sure that it will not? Suddenness finds weak
Minds

Minds secure, makes them miserable, leaves them desperate: The best Way therefore is, to make Things present in Conceit, before they come, that they may be half past in their Violence, when they do come.

3014 We are all weak and subject to Imperfections, even the best of us: And if thou hast not the Indulgence to pardon thy Friends, and they the same to pardon thee, your Friendship will last no longer than it can serve both your Interests, and both can find your Account in it: And when thou breakest with thy Friend, thy Tongue will make known what thou hadst a long Time concealed in thy Heart.

3015 Thou art not peremptorily to avoid the Company of one of thy Acquaintance, because he is sometimes humoursome and troublesome, being he may have his Intervals. Of what Use is thy Reason and Virtue, if thou makest not use of it upon Occasions? That Man has Faults, but has good Qualities also; pardon the one for the other.

3016 Be not so injurious to the Ladies, as to imagine they come to Church out of Hypocrisy or Vanity. It cannot be denied that Women are more sincere and firm in their Devotion than Men; since in that Occasion where there was most Affection to be shewed to God, there were found three *Maries* under the Cross, where there was but one Disciple, and he too deny'd him thrice.

3017 If thou art a good Man, and hast taken care all thy Life to please God, thou wilt have little more to do, when thou seest Death approaching, than to take Leave of thy Friends; to bless thy Children; to support and comfort

thyself with the Hopes of an immortal Life, and a glorious Resurrection ; and to resign up thy Spirit into the Hands of God, and of thy Saviour.

3018 Let thy Cloaths be very good in their Kind, but not Fine and Foppish: Gay Cloaths is the Pride of Children, and the weakest of Women. The little Soul that converses no higher than the Looking-glass; and a fantastick Dress may help to make up the Shew of the World, but must not be reckoned among the rational Inhabitants of it; serving only as Pictures, Images, Ornaments to the Stage, and not to the Actors in it.

3019 Of the Evils of Life, never take more to thy Share than are really thy own: Decline if thou canst an Evil lying in thy Way, as thou dost a Bustle or Fray, by passing on the other Side of the Street. Never split upon a Rock if thou hast Sea room enough: And as a little Distance of Place, so a little Distance of Time may serve thy Turn, to make thee reckon such Evils as none of thine.

3020 All the Succession of Time, Changes in Nature, Varieties, Accidents, and Contingents preach thy Funeral Sermon; and call thee to observe how the old Sexton Time throws up the Earth, and digs a Grave where thou must lay thy Sins and thy Sorrows, and sow thy Body, till it spring again in an happy or intolerable Eternity.

3021 While the Vigour of thy Mind, and Health of thy Body, continue unbroken; if thou dost not provide some Employment that may entertain thee, thou shalt weary out thyself

self with fruitless Desires, and vain Attempts, after thy wonted Objects: And so that Strength and Vivacity of Nature, which should render thy State more comfortable, would make it much more intolerable.

3022 Nothing is truly fine but what is fit, and just so much as is proper for thy Circumstances is much finer than all thou canst add to it: When thou once breakest thro' these Bounds, thou launchest out into a wide Sea of Extravagance; and then every thing will become necessary, because thou hast a Mind to it; and thou hast a Mind to it, not because it is fit for thee, but because some body else hath it.

3023 All humane Actions and Affairs are liable to Dangers and Disasters; but evermore endeavour thou to support thyself with Courage and Hope; for whatsoever may happen, may not happen for ought thou canst tell; and upon some unforeseen Occasion or other, many Dangers become none at all: Many are staved off by Prudence and Industry, and many are weathered out by Patience and Equanimity.

3024 It's an ill, as well as an imprudent Thing to continue in Strife, when thou canst help it: If thou gettest the Victory, it may possibly satisfy thy Mind; but thou then shalt have his Malice, which may be of ill Consequence, so thy Gain will be less than thy Damage: If thou art overcome, then is the Disgrace thine and the Loss; and tho' he retains not his Malice, yet shalt thou not want his Scorn.

3025 Thou art not to account every one Churlish and Unfriendly, that is Selfish and

Covetous; for it's unusual to meet with those that are free of their Words, who are close of their Coin, and will be very ready to do thee any Piece of Kindness; as to advise thee, or speak for thee, when they had rather part from their Blood, than let thee have a Penny of their Money.

3026 Thou art subject to be melancholy and thoughtful, and those Thoughts rack thy Soul with Anguish: I advise thee not to fly from them, as generally Men do; neither seek to drown them in Wine, or chase them away with sociable Divertisements; but bid them Battle, oppose Thoughts against Thoughts, and with the Dint of Reason subdue the peevish Humour.

3027 When Evil surprizeth thee, thou commonly art affrighted by beholding it in its gross Bulk, and thy Spirits are astonished at an infinite Bugbear: But if thou takest a more particular Survey of the dreadful Object, anatomisest and viewest it Piece by Piece, thou wilt find, that the greatest Part of what dismay'd thee, had no other Existence than in thy own Imagination.

3028 I would have thee know this, that a Nay of some is better received than a Yea of others; because a Nay seasoned with Civility, gives greater Contentment than a Yea with a bad Grace. Thou must not refuse point blank, but make thy Denial be taken down by little Sips; nor must thou refuse all Things neither, lest thou put People into Despair; but on the contrary, leave always a Remnant of Hope to sweeten the Bitterness of a Denial.

3029 Such

3029 Such is humane Life, that thou wilt oftentimes have need of all the Moral Virtues, but the Virtue of Patience above all others, and at all Hours is most necessary : For so many Imbecillities and Infelicities we are liable to, that if thou accustomest not thyself to receive and suffer them, as thou dost to eat and drink, thou shalt assuredly find constant Trouble, instead of true Tranquillity.

3030 It's not external Things that wound thee, but the wrong Notion that thou hast of them. Thy own mistaken Conceits do thee the most Hurt. No Man grows pale with Fear, or perplex'd with Anguish, but he that passionately would avoid or obtain that which is not in his Power. Mind thou thy Duty, and let not thy Passions go out of thine own Sphere : So shalt thou avoid all those Troubles which come from Abroad, where Man's Jurisdiction cannot reach.

3031 If thou livest not in a due Regard to God, nor according to Nature, nor actest agreeably to thy Judgment, and best considered Thoughts, thou canst not be happy ; because thou art unquiet and distressed with Thoughts that contradict and condemn thy Actions : Whereas if thou wert a religious, virtuous, honest Man, thou wouldest have a peaceable Mind, and a quiet Conscience : And if thou hast this, whatever thy other Circumstances may be, thy Condition cannot be very ill.

3032 Thy Work in this World is, to maintain the just Authority and Sovereignty of Reason against the Assaults of rude, intemperate, and boisterous Passions ; and so to tame that un-

ruly Beast the Body (which by the Divine Providence is ty'd to our Souls in this State) that it may not be a constant Temptation and Provocation to our Mind; but that it be kept in Subjection and Subserviency to the Soul.

3033 'Twill be Matter of Skill and Address when thou canst not honestly compass what thou wouldest, to appear Easy and Indifferent upon all Repulses and Disappointments: Besides, it improves all thy Disappointments into Providences, when thou canst let fall the vain Desires of any Thing, without much feeling the Loss of it.

3034 If thou art false or cruel, covetous or lustful, like a *Turk* or a *Jew*, it matters little what thou callest thyself. He is not a *Christian* that is one outwardly, but he that has something of the same Mind and Spirit that was in *Christ*. God will not at the last Day judge of Men by their Names and Titles, but by their Hearts and Lives; only it will go worse with a Man that calls himself a *Christian*, and yet lives like an *Heathen* or *Infidel*.

3035 Till thou art persuaded to stop, and step a little aside out of the Crowd and Hurry of the World, and calmly take a Prospect of Things, 'twill be impossible for thee to make a right Judgment of thyself, or know thy own Misery: But after thou hast made a just Reckoning (which Retirement will help thee to) thou shalt think the World in great Measure mad, and that we have been in *Bedlam* all this while.

3036 As he that doth not eat when he should, may have no Stomach when he is weak, but presently vomits up his Food again; so if thou

thou studieth not the Art of Patience, and preparest not thy Mind before-hand, and takest not in Grounds of Consolation, till thou art in Troubles, and hast need of great Comfort, thou wilt find thy Soul very impatient of Remedies, and 'twill be irksome to thee but even to read such Things as should quiet thee.

3037 Take care not to offend a Man of eminent Quality, and one who has an Advantage over thee; but take much more care not to have a Difference with his Friend. He may haply conceive, that it argues a certain Meanness of Spirit in him to revenge himself: But he thinks, that, as well his Honour, as his Duty, engage him to take Satisfaction for the Affront done his Friend.

3038 If what is said of thee be consonant to Truth, entertain it as an Advertisement of great Importance; if it be a Fallhood, never be troubled at it; and assure thyself, that Calumny will but augment thy Reputation. It will be a Glory to thee that thy Enemy was forc'd to make use of Detraction and Imposture, as having found nothing he could justly blame in thy Demeanour and Conduct.

3039 As an honest and innocent Man doth know the Punishments which the Laws of his Countrey denounces against Felons, and Murderers, and Traitors, without being terrified or concerned at them; so that if thou art a *Christian* in Truth, as well as in Name, tho' thou believest the consuming Vengeance prepared for the Disobedient and Unbelievers, thou wilt not be at all dismay'd at the Apprehensions of it.

3040 Bear thyself freely, and according to thy own natural Way in Company. The excessive Desire of Pleasing goes along almost always with the Apprehension of not being liked : And then when these two Passions meet, they cause great Inequalities ; because if Desire excites them, Fear cools them ; when the one animates to speak, the other keeps them silent ; and thus too much Apprehension, as well as Vanity, hinders Gracefulness.

3041 Thou wert much better understand thyself in thyself, than in *Cicero*. Of the Experience thou hast of thyself thou may'st learn enough to make thee wise, if thou beest but a good Scholar. If thou callest to mind the Excess of thy past Anger, and to what a Degree that Fever transported thee, thou wilt see the Deformity, and remember the Turbulency of this Passion better than thou canst in *Aristotle*, and conceive a more just Hatred against it.

3042 Fill every Portion of Time (as well as thou canst) with something that is not utterly useless. The ordinary Phrase of Pastime, and passing away the Time represents the Usance of those Sort of wise People, who think they cannot have a better Account of their Lives, than to let them run out and slide away ; to pass them over, and to baulk them ; and as much as they can, to take no Notice of them, and to shun them as a Thing of troublesome and contemptible Quality.

3043 If thy Enemy bear a noble Mind, let his Worth persuade thee to an Atonement ; for he that can be a worthy Enemy, will if reconciled, be a worthy Friend. If he be unworthy,

thy, reconcile him too: 'Tho' there be nothing gained but stilling a scandalous Tongue, even that will be worth thy Labour; but then be cautious, and use him as a Friend only in outward Fairness, but still beware of him as an Enemy apt to resume his Arms.

3044 Have a Care of being too importunate. I have known Denials that had never been given, but for the Earnestness of the Requester: They teach the petitioned to be suspicious, and Suspicion teaches him to hold and fortify. Besides, People had rather seem to give, than to have it wrung from them as 'twere by Force; for then they think they lose all the Thanks.

3045 If thou contendest or discoursest in Arguments, let it be only with wise, and sober Men, of whom thou may'st learn by reasoning, and not with ignorant Persons: For thou shalt thereby instruct those that will not thank thee, and will utter what they have learned from thee for their own: But if thou knowest more than other Men, speak it when it may do thee Credit, and not in Assemblies of ignorant and common Persons.

3046 If thou art at any Time tempted to Pride and Vain-glory, think with thyself what a poor Ambition it is to be the chief Man in a Town; what's a Town to a Shire? what's a Shire to the whole Island? what's this Island to *Europe*? what's *Europe* to the whole Earth? what's the Earth to a Star? what's that Star to Heaven, and to the Heaven of Heavens? And so by a Retrogradation, how little, how nothing is this poor Glory.

3047 The Heart being deceitful in Matters
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of Piety and Devotion, thou may'st make some Judgment of it by this: If thou findest and feel'st private religious Duties pleasant, and comfortable to thee, thou may'st take this as an Evidence that thou art sincere; but when they are wearisome to thee, and a Penance, it's a Sign, that thy Heart maketh some Resistance, and whilst that lasteth, thou canst never be secure of thyself.

3048 The secret Pleasure and Tranquillity of thy Soul is more to be valued than all the Laughter and extravagant Mirth in the World: These only ruffle our Passions, and raise a Dust in our Eyes; whereas the other compose and purify our Reason; giving us a constant Prospect of Things past, present, and to come: So that we can never be at a Loss, but always ready equipp'd for the worst Contingencies.

3049 Let it be one of thy tenderest Concerns, and most conscientious Cautions, how thou promotest an ill Report, for most Men have such an Aptness to entertain a sinister Opinion of others, that they greedily draw in any Suggestions of that Kind: And one may as easily persuade the thirsty Earth to refund the Water it hath sucked into its Veins, as them to deposite a Prejudice they have once taken up.

3050 'Tis one of the worst, and most provoking Injuries in the World, to take away a Man's Credit unjustly: For there is implanted in every Man's Nature a great Tenderness of Reputation. Indeed it is that which gives an inferiour sort of Immortality; and makes us Men in this World, survive ourselves. This Part of us alone continues verdant in the Grave, and yields a Per-

a Perfume, when we are Stench and Rottenness.

3051 I recommend to thee (if Providence permit) a Life of Business in a middle State; wherein thou may'st serve both thyself and the Publick, without ever aiming at great Things. For tho' Honours to an unconsidering Person's View are dazzling and bewitching; yet to a nice Considerer they are filled with Danger, Anxieties, and Cares, setting us up for a common Mark of Envy and Fortune.

3052 I have sometimes been thrown by Fortune into the Company of very silly, affected Fellows, who thought themselves full of Science; who approved of nothing; who spake Sentences, and sometimes explained *English* by *Greek*; as he that gravely pronounced these Words, *It is with reason that we call a Man a little World, because he is a Microcosm.* With such I would have thee retain Civility; bear with them; and laugh within thyself.

3053 'Tis as natural for the Vulgar to inveigh against generous Souls, as 'tis for Dogs to bark at the Moon: yet that Planet appears impassible, and not being moved by the Snarls of invidious Animals, keeps on her heavenly Course, in Majesty and Silence: So also, if thou art a Soul truly noble, thou wilt contemn the Censures of the inferior Part of Men; and never stop till thou arrivest at the Meridian and Zenith of Perfection.

3054 Thy greatest Troubles are caused by thy ungoverned Passions, and thy ill Habits: To find Ease of those Troubles, thou art not to seek it in Pleasures, Honours, or great Alliances: These
Remedies

Remedies are not proper for the Cure of such Evils. If thou enterest into thyself, and makest a Search, perhaps thou wilt find there a seditious Revolt, and a domestick War: Thou wilt see all in Tumults, and in Arms; and thou wilt acknowledge thou hast no greater Enemies than within thyself.

3055 We are all so cunning in disguising ourselves, and so industrious in finding out Means to appear what we are not, that an Acquaintance of some Weeks and Months cannot give a full and true Idea of what a Man is. We suffer ourselves to be imposed upon by an obliging Look or Word; any small Favour done with a good Grace oftentimes carries us too far: And most commonly we repent not, till it be too late.

3056 Nature leads us into Society and Company; but it is Reason that leads us into Friendship. The Esteem that we have for a Man of Merit, makes us seek and desire his Acquaintance: and if he do the same to us, the reciprocal Consideration begins a Conversation between us. And that which at first was but an outward Profession of mutual Kindness, afterwards becomes that cordial Affection, which is called Friendship.

3057 Affability ought to be mixt up of Sweetness and Severity; or (to speak better) it ought to be a Mean betwixt these two: So that the one may not render thee a Terror to those that have any Affair with thee; or the other too much debase thee, and subject thee to Contempt: But that it may be full of Dignity, and agreeable according to the Quality of Affairs, Persons, and other Circumstances.

3058 Above

3058 Above all, there are two sorts of Persons, whom I advise thee never to contradict, *viz.* those to whom thou owest much Respect, lest thou offend them: And those who are inferior to thee, lest engaging too far, thou seemest by thy Contestation, to admit them equal to thyself; there alway arising a greater Shame and Confusion, in being surmounted by them, than Honour in a Victory so unequal.

3059 If thou thinkest any one to be of himself a Man of Parts and Probity, tho' there may have happened, by reason of some unlucky Incidents, a Misunderstanding and Strangeness between thee and him; yet fall not quite out with him: for as in Musick there are many Discords before the Strings get to be in Tune; so in contracting of Friendship, many Jars may happen, before there can be establish'd a true and perfect Friendship.

3060 Thou commonly (and fondly enough) thinkest, that if the conceived Good could be obtained, thou shouldest be happy and at Peace; yet 'tis certain, thou beholdest Things present, and in thy Power, with nothing near so much Satisfaction, as thou dost those that are afar off, and that thou canst not reach with thy Hand, but Thought: And so when the desired Thing is gained, and at hand, perhaps thou may'st be as far from Satisfaction as before.

3061 I tell thee with all the Vehemence of my Spirit, I had rather have thee a Beggar than a Flatterer; Flattery is indeed a collective, accumulative Baseness; it being in its Elements a Compound and Complex of the most fordid, hateful Qualities incident to Mankind, *viz.* Lying,
Servi-

Servility, and Treachery; which being detestably deformed fingle, must in Conjunction make up a loathsome monstrous Guilt.

3062 If it be in thy Power, so lay out thy Life and Affairs, that thou may'st be able sometimes to retire, and enjoy thy own Company alone: Assuredly, while thou art tossed among Men and Business, thou canst not so enjoy thyself as when thou art secluded from both these. And it is a Misery, when a Man must so apply himself to others, as that he cannot have Leisure to account with himself.

3063 If thou givest thyself the Humour and Liberty of a Rallier in all Company, Men will not believe thee capable of any Secret, or any Business; they will fear, thou wilt turn all that is of Consequence, into Jest; they will never consult thee, nor ask thy Advice; but will persuade themselves, that nothing serious will agree with thy Wit: and that thou art good for nothing any more than a Monkey that may make us laugh.

3064 Be not always hot, and hasty in managing thy Affairs. Prudent Pauses forward Business: There is sometimes more Skill shewed by a Physician in not Prescribing, than in Prescribing. And there is no better Remedy for some Diseases, than to let them alone; for unseasonable meddling with them, may hinder their proceeding to a Crisis, and at long Run they will mend of themselves.

3065 The Society of Ladies is a School of Politeness; their Spirits are delicate, and they are naturally Enemies to all Kinds of Rudeness: He that keeps them Company, will insensibly desire

fire to please them, and accommodate himself to their Ways: And to do this, he will lay by whatever he hath, that is offensive, or disagreeable in his Language, Countenance, Dress, and Mien. But yet remember, thou art not to go to School always, and do nothing else all thy Life.

3066 If it should please God to give thee Length of Days, 'twill be highly necessary to leave the World (by Retirement from Business) before thou beest torn from it; and to acquaint thyself more familiarly with another World, before thou passest into it, to make thy Abode in it for ever. Certainly it requires some Time to prepare the Soul for Death, and Judgment: And that Man will be very unfit for either, who is carried immediately from the Intanglements of secular Care, to the Tribunal of God.

3067 When any one hath affronted, or any ways injured thee, make use of Prudence, and get over the Affair as soon, and as well as thou canst. But generally speaking, 'twill be more safe, and expedite for thee, to pardon thy Enemy, than to take Revenge upon him; and it is done with less Difficulty: Thou may'st pardon the Injury without being obliged to stir a Foot; whereas thou must make many a Step, and run through a thousand Dangers, e'er thou canst satisfy thy Passion.

3068 Fix thy Mind, and bound thy Desires, else thou wilt be contented with nothing. If a Competency cannot satisfy thee, thou wouldest crowd and jostle for Elbow room, if thou hadst a Kingdom to thy Share; and so consequently wouldest be miserable in the Disquiets of thy Mind; for Misery is the Companion of Desire:
And

And the same vain Appetite that at first drew thee on from less to greater, will never suffer thee to be satisfied, but always to be wanting.

3069 Answer no man till he have spoken all he meant. Those that are impatient to hear, or rash in their Answer, say, I knew this before. Prevent him not by helping him out with what he seems to have forgot, or cannot express and utter; nor correct him for little Mistakes. Tell not what comes into thy Fancy: In the midst of his Narrations or Discourse talk not to others: Turn not thy Back in a neglectful, or scornful Manner; nor depart out of the Room till he have done.

3070 Never desire and affect to be a governing, leading Man in the Place thou livest in. I never knew a Town yet, (saith one) wherein the Fops do not carry all before them. They are a numerous, impudent, and noisy Party; while the Wise, and Ingenious, are few, modest and reserved; and pretend to nothing. Your Pretenders never have any thing in them.

3071 Pin not thy Faith upon Reports; no nor Histories neither: For all humane Affairs whatsoever, reported by several Persons, tho' all were present at the same Times, and Places of their Circumvolution, are necessarily subject to some Diversity in the Rehearsal: One Person observing, omitting, contracting, dilating, understanding, or mistaking one particular Point of any Transaction more than another.

3072 Thou may'st extract an Antidote out of a Viper, and Good out of an Enemy. An Enemy will tell thee more truly of thy Imperfections, than the best of Friends will adventure to do

do, or ourselves (being partial to ourselves) will be able to discern: And this may be apply'd as precious Balm, to heal the Wounds our Folly, or Oversight have given our Reputation, by guarding our Actions for the future. And this is far better, than to be flattered into Pride, and Carelessness.

3073 Inward Discontents, and outward Discovering thy Crosses, do not redress, but make worse the Business, and gives the more Cause of Talk, and keeps the same the longer in others Memory, and gives such as would joy in thy Misery, the more Advantage to vex and scorn thee: But thy own strict and constant Reservedness, and outward Slighting the Matter, will restrain the tatling Tongue, and stop the Mouth of Malice.

3074 If thou wouldest but courageously and earnestly set upon the conquering of any ill Inclination, or vicious Custom, thou wilt not find it so hard a Matter to compass, as thou imaginest: For the Difficulty of Reformation arises only from the Confirmedness of the Habit. Every Act of Resistance as it weakens the Habit, so it abates the Difficulty; and when the Reluctance of thy corrupt Appetite is once weakened, it may with further Endeavour be quite subdued, and then thou wilt act with Freedom, and with Pleasure too.

3075 To what Purpose shouldest thou toil, cark and pinch to make thy Family rich and great; that they may grow lazy and wanton; to leave behind thee an Estate, which thy own Example proves more than necessary: For most People that do so, have made little Use of it themselves.

themselves. Mistake me not; I do not think it unlawful to be rich; or to leave one's Family so: But I think it foolish, and sinful too, to sacrifice the Peace of our Mind, and the Ease of our Life, to God Mammon.

3076 Assuredly a true Friend is the greatest Pleasure upon Earth: I have been all my Lifetime in Quest of such a one; but have not found. For either Difference of Tempers, or in Manners, or Interests, or Circumstances, or Distance of Place always hindered me. And besides, I must confess, I have been something unwisely cautious in this Matter, having settled it in my Mind, that a Mistake here may be fatal.

3077 When thou hast proper Leisure, I would have thee to consider and resolve before-hand, what may be a prudent Way of behaving thyself upon particular Occasions; that thou may'st be ready at it, when the Occasion comes. Such as 1. How to refuse accepting of, and denying Favours. 2. How to detract from thyself modestly, and not affectedly. 3. How and when to value and praise thyself. 4. How to carry it towards Contemners. 5. How to keep thy Sense and Opinion secret, when any one is pumping thee. 6. How to keep Passions down. 7. How to rebuke well. But these Particulars are infinite.

3078 That Part of Friendship, which commands Search, I would not have thee deliver too soon. This is the most precious Thing thou canst give thy Friend; for thereby thou makest thyself his Prisoner. Until his Advice or Assistance is required, he should not have any that are of great Moment: For it may be his Honesty

thy would keep them, but his Tongue cannot. Fear or Corruption do much with Men, especially if the Discovery endanger not themselves.

3079 Then only thou deservest the Title of a good Man, when having well weighed the Pleasure and Profit of Vice, thou makest a deliberate Election, and givest the Preference to virtuous Courses; and being satisfied, thou hast an absolute Obligation to Truth and Goodness, divested of all secular Advantages; actest well out of a generous Principle, that 'tis thy Duty to do so; and improvest this Principle by constant Practice, into an habitual Goodness: Then thou wilt become that *Τετάρτος ἄνθρωπος* that is fixt.

3080 The first Step a Man makes in the World, generally determines all the rest; and is the Foundation of his Reputation, and best Pre-
 fage of his Fortune. And from the first Marches that he makes, those that have had Experience, will tell, how far he will advance. 'Tis then very necessary for thee to make thy first Step with a great deal of Caution and Prudence, and to signalize thy Entry by something that is reputable, and eminent.

3081 Concerning Anger, I advise thee, 1. To manage it, and not lavish it upon every Occasion; for that both lessens the Value, and hinders the Effect. Rash and customary Chaffing renders itself despised. 2. Not to be angry to no Purpose; but make sure, that thy Reprehension reach him at whom thou art offended: for ordinarily People rail, and bawl, before the faulty

faulty Person comes in; and continue Scolding an Age after he is gone.

2082 To what Purpose shouldest thou seek great Things for thyself in the World? or having obtained them, prize them at any considerable Rate? or value thyself upon them? seeing thou knowest not, but this Night thy Soul may be required of thee, when thou shalt be divested of them all. 'Twould be as vain and unreasonable, as for a Traveller, that is to stay at his Inn but for a Night, to take great Thought and Pains about furnishing and adorning his Chamber, which the next Morning he must leave to the next Comer.

3083. Be not eager in Disputation and Argument, to bring Matters to thy Opinion: Thou may'st thereby stir up Enmity; but shalt seldom compass thy Purpose. When his Choler is once inflamed, and his Spirits fired, tho' thou provest the Thing never so well, and makest it never so plain, thou shalt never make thy Adversary to confess it; nor ever be able to take hold of him by a Syllogism, so long as he can slip from thee, by a Distinction.

3084 'Tis a most happy Thing to retire from the World after thou hast served thy Generation, and gettest into Years. I ever thought it dangerous, and miserable for a Man, to die full of Noise, and Business. Men of Action cannot so well prepare for another Life, as sedentary Men of Thought and Study may. I have ever pityed those Men, whose necessitous Employment and Fortune hath put them under an Obligation of making even at one Time the Accounts of this World, and the next.

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3085 It will be great, and most useful Discretion in thee to judge rightly when to drive by Fear, and when to draw by Love. Fear is a more certain Ground than Love for maintaining Authority: But yet Fear procureth Hatred; which, altho' it be dissembled so long as it is unable to shake off Obedience, yet when a greater Force shall untie that Knot, it will burst out into open Contesting.

3086 Do all thou canst to cure thyself of foolish, boyish Bashfulness: It betrays thee to all Inconveniencies; it presseth thee down below thyself; unfits thee for both Converse and Business; hides all thy Abilities and good Qualities; and brings thee into Bonds to thy utter Undoing; when out of a weak Flexibility of Nature, thou hast not Courage enough to deny the Request of a seeming Friend.

3087 Be not concerned, and think not the worse of thyself for the World's false Censure; for none are more liable to it, than the upright Nature, that is honest and free: For many times, when he thinketh no ill, he cares not tho' the World sees the worst of his Actions; supposing he shall not be judged worse, than he knows himself to be: But the World being bad itself, guesses at others by its own Naughtiness; and so concludes bad of those that are not so.

3088 In this, if thou art prudent, thou art distinguishable from the Imprudent, that thou regulatest thy Interests, and directest them to the Prosecution of thy Designs, each in their Order. If thou art over earnest, thou wilt raise a Disturbance in them; by hurrying thyself after an hundred Things at once. Thence 'twill proceed

ceed, that out of an excessive Desire of the less important, thou wilt not do what is necessary for the Attainment of the most considerable.

3089 Suffer not thyself to be imposed upon by the Airs and sensible Impression of Men; but retire within thyself, and hearken to the Voice of thy inward, plain and distinct Reason. Words being arbitrary, persuade only as far as they enlighten the Mind: But the Air persuades naturally, and by Impression; it persuades insensibly, and without letting us even know what it is we are persuaded of. For all that it can do, is, not to give Light, but only to agitate and cause Motion.

3090 It is most profitable to have seen and practised many Things, and to know many Accidents which are past; not that they serve certainly to dispose well of the present, be it what it will; but for that in the different Successes the Understanding is quickened, which doth produce and excite in subtile and piercing Spirits certain Seeds of Wisdom, which Nature had concealed; so as by the Multitude of Examples, in the End Rules and Precepts follow; by Means whereof the Understanding is made capable to judge.

3091 In clearing Debts off from an Estate, a Man may as well hurt himself in doing it too suddenly, as in letting it run on too long: For hasty Selling is commonly as disadvantageous as Interest. Besides he that clears at once, will relapse; for finding himself out of Streights, he will revert to his Customes. But he that cleareth by Degrees, induceth an Habit of Frugality,

gality, and gaineth as well upon his Mind, as his Estate.

3092 If thou hast any Pledge of the Amity of any one; either from some good Office thou hast received from him, or from some Expressions of his Readiness to serve thee, thou oughtest often to shew thy Remembrance of it, attributing all to his Nature, full of Affection and Courtesy, to which he will give so much the more Credit, by how much every one is apt to be deceived with the Love of himself; and too easily persuade himself, that others believe he possesses those Qualifications, which render him agreeable, and esteemed of all.

3093 If thou wilt consider Things morally, thou must agree, that all Things that happen, are by the ordinary Course of Life, and our Birth makes us subject to them; and by Consequence, thou must submit, and accustom thyself to them: And if thou seest some Men exempted from those Misfortunes, stop a little, and expect, and thou needest not expect long, and thou wilt see, that they have a Dividend of them with others; and perhaps a greater Share than most others.

3094 If in thy Retreat from the World thou art entirely Master of thyself and Time; thou hadst need of proper Talents to employ and direct thee; to find thee Business and Pleasure, and to enable thee to reap Benefit from the one, and to preserve thy Innocence in the other. And without this Degree of Understanding, a solitary Life must be very dull, and barren. Nor can I think of any Cure for this, but to increase a Man's Task, and Business, in Proportion to the

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Defect of his Understanding; that so Employment may fill those Vacuities, which Contemplation never can.

3095 Make it not thy Hope, Wish, or Business to please all People. Only endeavour, to imitate those, who are truly wise and consummate in Virtue. Do thou but what is incumbent on thee, and let People grumble as they will. I hold it for a great Commendation, not to please the Vicious. Consider well, who they are that approve what thou dost. It is much better to be pleasing to one single Person, provided he be virtuous, and knows how to discern Things aright; than a great Number of People corrupted by Vice.

3096 Of all Men in the World, take heed of those that are of poor cowardly Spirits; they are commonly perfidious, crafty and cruel; their Fear makes them look upon most People as their Enemies: From this Fear proceeds Hatred; and this latter begets a Desire of Revenge; in which they are some times hurried on to Excesses that are barbarous, and full of Cruelty. There is then no Artifice which they will not make Use of to destroy those who they surmise are their Enemies. And they never come to rest secure, till they have removed out of their Way whatever is the Occasion of their Fear.

3097 Often thou shalt find them no Friends, that thou hast accounted such; and sometimes thou shalt find a Friend that made no Shew: Keep him as thy most precious Jewel: he is not driving on a Trade, and Traffick, of Friendship, by doing small Things to get greater from thee; for then he would have appeared when thou hadst

hadst nothing for him to do; and would have flattered and worded himself into thy Heart: No, but now 'tis plain, 'twas thy Want and his mere Goodness, that were his Motives. Such a Virtue is a surer Foundation for Friendship, than all the fine Pretensions the selfish World builds upon.

3098 In great Company show due Respect, but shrink not out of thyself: Before I came to observe them, (saith an Author) I thought Princes and Ministers of State something above humane; not hearing a Word fall from them, upon which I did not put a politick Construction. But growing more familiar with them, I found their Discourses mingled with the same Follies ours are; and their domestick Affairs carried on with as little, if not less Discretion sometimes, than those of ordinary Men.

3099 Fix it in thy Mind as a certain Truth, that the Ways of Virtue are more pleasant to a good Man, than the Ways of Sin and Licenseness are to an evil and vicious Man; and therefore are better and more eligible in themselves. And it appeareth by this, that several Men, who have tasted all the Pleasures of Sin, have forsaken it, and come over to Virtue: but there is scarce an Instance to be found of the Man that had well experimented the Delight of Virtue, that ever could be drawn off from it, or find in his Heart to fall back to his former bad Courses.

3100 It will be a great Point of Prudence in thee to stand firm, and not sink under an ill Report, provided thou hast Integrity and Innocence, to support that Firmness of Mind. A wise Man

will not make his Life precarious: he stands, or falls in his own Conscience, and leaves the World to take its Course. 'Tis the Novelty, and not the Quality of Things, that sets People a gaping, and gazing at thee; but when they come once to be familiar, the Wonder goes off, and Men return to their Wits again.

3101 Thou canst converse with nothing, but what will work upon thee, and by unperceived Stealth of Time, assimilate thee to itself: The Choice therefore of thy Company is one of the most weighty Actions of thy Life; for thy future well or ill-being depends much upon that Election. If thou chusest ill, every Day declines thee to worse: thou hast a perpetual Weight upon thee, that is ever sinking thee down to Vice. But if thou chusest well, thou hast a Hand of Virtue gently lifting thee to a continual rising Nobleness.

3102 If thou wouldest receive, it's required at least, that thou shouldest ask. If thou scornest to ask, it implies, thou wouldest take it as a Debt, not as a Bounty, and so wilt not be thankful. If thou fearest to ask, it implies either thou desirest what is unfit, or thou believest him unkind or unjust, and will not do thy Merit right. If thou art ashamed to ask, it implies, thou knowest thyself unworthy to receive; and believest he thinks so. And truly, tho' thou may'st have Merit, yet People care not to be at the Pains to find it out for thee, if thou beest so sheepish and negligent as to hide it.

3103 Let thy Life be neither wholly contemplative, nor wholly active; for as Action and Business, without any Meditation, is apt to alie-

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nate the Mind from God and Virtue; to corrupt all that is great and generous, and truly wise in it; and wed it wholly to the World, to a Life spent wholly in Contemplation, without any Mixture of Action, will prove fruitless, and unprofitable: And Men condemned to utter Solitude (like Trees and Shrubs of the Wilderness) would grow wild and Savage; luxuriant in Leaves; but their Fruit, if any they brought forth) sour and small.

3104 In Case all the Constellations should bear thy Name, shouldest thou be the better for it? It would be above in the Heavens, and thou thyself shouldest be still in the Grave. Men are pleasant, they cannot steal away from Death themselves; and yet they strive to rob it of two or three Syllables that belong to them. This is a pretty Cheat they think to put upon Death: Were it not better in a handsome Way to consent to die, they and their Names together?

3105 Away with all high Thoughts of thy Abilities, and Performances. When a wise and a thinking Man comes carefully and seriously to look and reflect upon all his past Actions, he finds little but vain and idle Fooleries, not worthy the Consideration of a Man, and scarce deserving a serious Thought; and in Truth would sooner chuse almost any sort of Life, rather than have them plaid over once more. And the very best and pleasantest of them would be dull and tedious were they known before hand.

3106 I say to thee, thou believest above a Million of Things which thou dost not know; and which the Commerce thou hast with the World, hath heaped on thy Memory. But be

not vexed at it; there is no Man but hath a very great Number of those confused Notions: for we are all given up to Sense. There is no Man made for Society, but is fastened to other Men, and receives in his Brain the same Impressions as those who speak to him with some Emotion and Force. And those Impressions are attended by those confused Judgments and Opinions whereof I am speaking.

3107 Thou art loth to die, because thou hast lived ill, and so art unprepared for Death. Know that thy Want of Preparation is because thou art not thoroughly persuaded, that thou shalt die yet; nor dost thou believe it. Haply thou canst say from a swimming Thought of Death, that we are all mortal, and the like; but a firm, constant Belief of it, as to thy own particular self, is far from thee; otherwise thou wouldest live in a continual Expectation of thy Dissolution, and prepare thyself for that Day, that Hour, knowing, that then instantly thou art brought to Judgment.

3108 In Affairs of Moment, keep a steady Eye upon the Nature and Reason of the Things to be treated of; and be not blinded by the Artfulness of a Manager. Some can so well metamorphose Favours, that it seems, they do them even when they receive them. There are Men of such Parts, that they oblige by asking; because they transform their own Interest into another's Honour: That is in Reality a great Dexterity. But it would be a greater still, to see into it; and so baulk such a foolish Bargain, by giving them back their Civilities; and every one retaking his own.

3109 Every

3109. Every Moment almost thou hast some Temptation to vain Talk or impertinent Inquisitiveness, to Anger or unseemly Jestings, to Contentions or Impatience, to idle Thoughts and Distraction, or to such like Sins, which are the more difficult to be avoided, because, being mixt with all our worldly Affairs, they are hardly to be discerned. Therefore, thou must at least secure this, that however thy Nature stands affected in any of these lesser Sins, yet thy Heart may not entertain any Love for them; lest thy Affections hinder thee from carefully watching and striving against them.

3110. If thou hast no one settled, and fixed End at which thou aimest, then, as thou designest nothing, so wilt thou atchieve nothing. And if thou proposes to thyself many Ends by Turns, thou wilt so divide thyself betwixt many Things, that thou wilt not bestow that Pains which is necessary for the attaining any one. If thou makest various Essays, but finishest no one Work, thou wilt be like the Traveller that will not keep his Way; but ranges into other Paths, and so comes as far backward to morrow, as he went forwards to day.

3111. As to Gesture in speaking, such a Modulation is required, that thou use not so little as to stand immoveable like an Image, nor so much as to appear like a busy Ape. As to the first, if thou stirrest no Part, thinking thereby to get the Opinion of Gravity, thou wilt incur the Suspicion of Folly; and be taken for, as 'twere, a feigned Person brought in to speak, having of himself no Life. As to the other, if thou takest Liberties of Gesture, and speakest with a Player-like

like Lightness, hoping thereby to please, and win Favour, thou wilt be laughed at, and scorned by all that see thee.

3112 Why shouldest thou take immoderate Care and Pains to increase that which is not thine? for by that Time thou hast raked, and scraped it together, thou art called away, and leavest it to thou knowest not whom: it may be to thy Enemy, or to one that will not so much as thank thee for it; or to one that will scatter faster than thou gatheredst it: or if he be guilty of the same Folly with thyself, 'tis his but just as it was thine. For after he has busied and toiled himself a while in adding to the Heap, he leaves it to his Successor, as he received it from his Ancestor, and neither has any longer Propriety in it, nor carries one Mite of it along with him.

3113 In advising, if thou observest any Counsel, amongst the rest to swim rather against thy own Stream than with it; suffer it, and consider perhaps he that gave it is thy best Friend; for 'tis a Sign, that his Speech is not embased with that Servility, which is a common Disease in weak fawning Spirits: Yet this holds not always; for sometimes it may be his Ignorance, sometimes his Pride, sometimes his contradicting Humour; and these a wise Man may distinguish by surveying the Reasons he produces, and laying Probabilities together.

3114 The many Inconveniencies that Life is exposed to, require thou shouldest not be too sensible of every little Hurt. What thy Mind yields not to, makes but a slight Impression, and does thee but a very little Harm. 'Tis the Softness

ness and Suffering of our Spirits, that gives and continues the Pain. But Brawniness and Insensibility of Mind is the best Armour thou canst have against the common Evils, and Accidents of Life; and it being a Temper that is to be got by Exercise and Custom more than any other Way, thou shouldest begin the Practice of it now in thy Youth.

3115 A Temper of Peace, Thankfulness, Love and Affection is much more a proper Frame for Prayer, than that of Fervour, and Discomposure. Under the Dread of Mischief impending thou wilt be no more fit for a comfortable performing of the Duty of praying to God, than thou canst be for Repentance on a Death-bed. For these Discomposures will affect thy Mind, as the others do thy Body. And the Discomposure of Mind must necessarily be as great a Disability, as that of the Body, and much greater: Praying being properly an Act of the Mind, not of the Body.

3116 Thou oughtest not to suffer the Depth of thy Capacity to be sounded, if thou wilt be esteemed of the Vulgar? Thou oughtest, on the contrary, to behave thyself after such a Manner, as never to discover all thy Ability; and that no Man may assign limits to thy Understanding and Learning: for let a Man be never so learned, the Opinion we have of him, when we know him but by halves, goes always further than the Idea we conceive of him, when we are wholly acquainted with him.

3117 Chusing implyeth approving; and if thou fixest upon a Person for thy Friend, against whom the World hath given Judgment, 'tis not

so well-natured, as to believe thou art altogether averse to his Ways of living, since it doth not discourage thee from admitting him into thy Kindness. And Resemblance of Inclinations being thought none of the least Inducements to Friendship; thou wilt be looked upon at least as a Well-wisher to, if not a Partner in his Faults. If thou canst forgive them in another, it may be presumed thou wilt not be less gentle to thyself.

3118 If thou despisest any, be sure to keep it private to thyself, and let no body know it, lest it bring Evil upon thee. For there is no Action in the Behaviour of one Man toward another, of which humane Nature is more impatient than of Contempt: it being a Thing made up of these two Ingredients, an Undervaluing of a Man upon a Belief of his Worthlessness, and a spiteful Endeavour to engage the rest of the World in the same Belief: So that the immediate Design of Contempt is the Shame of the Person contemned, and the Effect of it may be bitter Revenge.

3119 When thou hearest a Man speak a quick Thing, with a great deal of Smartness, if that Thing has nothing in it, but a mere Flash of Fancy, thou art not therefore to think him a Man of Sufficiency, but rather the contrary: for his Thoughts are so quick, that they fly before his Business: altho' it be indeed a fine shining Thing, to hit off the very Knot of a Matter at first Stroke; yet if it be concerning only a trifling Subject, that Quickness is but Levity, which is but a very indifferent Qualification for a Man of Business.

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3120 It is to be observed in some, that they might be worth much, if thy would take care to supply certain little Defects: To some Seriousness is wanting, for fault of which great Qualities have no Lustre in them. To others Sweetness of Carriage; the Want of which their Companions soon discover. In some more Briskness is desired: and in others more Reservedness, &c. It would be possible for thee to conquer and supply all such, if thou wouldest take the Pains to mend them. For Reflection and Endeavour may turn Custom into a second Nature.

3121 As to the Matter of Railery, use all possible Prudence and Circumspection. To suffer it, is a Kind of Gallantry: But to offer it, is a Sort of offering Battel. He that suffers it, passes for a Man of good Nature, Gayety, and Innocency, and is permitted to sit quiet, and safe: he that is testy, and nettled at it, provokes the Company to nettle him the more. Certainly, the best Way is, to let it pass without making too much of it. Before thou beginnest it, first know the Reach and Temper of him with whom thou intendest to make thyself merry.

3122 Thou wilt find, that one of the great Benefits of Friendship, is, that it helps us in our Sorrows and Sadnesses, and prevents Melancholy and Peevishness. Those Discontents sting the deepest, that are such, as may not, with Safety, be communicated: for then the Heart bursts for Want of Vent, and the Soul pines away, and starves for Want of Counsel, that should feed and cherish it. Sorrows entertained and smothered, collect still, and still habituate it so, that by Degrees all good Disposition

fition and Humour gives Way to a harsh Morosity; and so sows the sweetest Soul, as to turn it into Spleen and Testiness.

3123 When thou reprovest or admonishest any one, Mildness and Affability will be as necessary as even Prudence itself: For the Reprehension which cometh from a foul-mouth'd Person hath no great Force, and is imputed rather to his ill Humour, than to any desire he hath to amend his Brother: But the Admonition which cometh from a gentle discreet Man is well taken, and the Party who received it persuadeth himself it is upon great Cause, and of great good Will, that the other, being so wise and so kind, useth it.

3124 Men complain of the Length of Art, and Shortness of Life; but if we would acknowledge our Error herein, we should own, that this Unhappiness comes not from hence, that our Life is too soon at an End, but from our beginning in Virtue and Learning too late: Consider thou art now young, and may'st make Life the longer for the Knowledge of good Things, if thou settest about it in the Morning of thy Age. They that rise not till Noon have no Right to complain that the Day is too short: They might have retarded the Evening, by being diligent in the Morning. Since thou canst not set the Period of Life further off, thou oughtest to begin to live the sooner, and labour the harder.

3125 It's of great Moment for thee to have right Notions of Conversation: The Beauty and Life of it consists not in artificial Faces, fantastick Dresses, arch Motions, Shrugs, and Cringes

ges ; much less in mechanick (for so I may call set Forms of) Chat, but in a prudent, diligent, and faithful Discharge of the Duties we owe to all those several Relations we stand in, and the Observation of those Laws of Society which true Philosophy and good Breeding prescribes. Sights, and Tricks, and Arts, may entertain a little, and divert a while ; but it's Virtue only, Benignity, and Integrity, that charm and captivate : The first may open us the Way to Mens Houses, but the latter to their Bosoms, and to their Hearts.

3126 Be thoroughly advised when thou reprehendest ; to reprehend well is the hardest and most necessary Part of Friendship ; for if it be rashly and unadvisedly done, tho' it be otherwise a Benefit, yet an unwary Proceeding may turn the Benefit into Injury, and then it strengthens the Error, and wounds the Reprover. Besides, in Reprehensions, every Man that reproves or advises, assumeth as it were a Transcendency over the other ; which if it be not allayed with Protestations of Kindness, as well as strengthened by Reasons, grows hateful, so that even the Reprehension is many Times the greater Fault of the two.

3127 Since thou art to look on thy own Good and Preservation as thy main Concern, thou art not to be taxed with Inconstancy, when upon the Vicissitude of humane Affairs, thou also admittest of some Change in thy Designs and Procedure, yet continuest constant and resolute as to the End thou hadst proposed to thyself ; and this is but to follow the Example of good Navigators, who being bound
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for such a Part, yet upon Alteration of Wind and Weather, seem to change their Course; but still in the Midst of the Tempest, they mind the Prosecution of their Voyage, and Preservation of the Vessel.

3128 At the Day of Judgment thou shalt not be asked what Proficiency thou hast made in Logic, Metaphysic, Astronomy, or any other Science: But whether thou hast lived according to thy Nature, as a Man endued with Reason and Morality. In that Hour it will more avail thee that thou hast thrown a handful of Flour or Chaff in Charity to a Nest of contemptible Pismires; than that thou couldest muster all the Hosts of Heaven, and call every Star by its proper Name, for then the Constellations themselves shall disappear: The Sun and Moon shall give no more Light, and all the Frame of Nature shall fall in pieces and vanish; but thy good and bad Works shall remain for ever recorded in the Archives of Eternity.

3129 Thou canst not for thy Life but sometimes light into bad Company: If thou continuest Society with them thou endangerest thyself, either by participating in their evil Actions; or else by conniving at them. If thou labourdest to avoid such Associates, or being unhappily fallen among them seekest for a present Escape, they will dislike and sting at thee, and impute thy Departure to Pride, Singularity, Preciseness, and Hypocrisy; but let not Shams, or Fear of Reproach from ill Men cause thee to endanger thyself: Thou wert better fly from them, and be ill spoken of, than stay to be like them, and hurt thyself.

3130 If

3130 If thou carest indifferently all the World, and promisest all those who make any Address to thee, to serve them without any such Intention: Deceive not thyself; thou wilt by these Means never make thyself many Friends, nor get a Reputation of being civil and obliging: On the contrary, tho' thou blindest them at present by such Procedure, it will not be long before they be disabused; and then so far will they be from building upon what thou sayest, that they will scarce ever give Ear to thee after; regarding thee only as a Comedian, who says what he thinks not, and whose only Care is to acquit himself well of the Part he hath undertaken to act.

3131 If thou usest Vigour and Resolution in Business, thou canst never miscarry thyself, tho' sometimes thy Designs may. Thou canst never be a Loser in Reputation, but generally wilt appear a considerable Man among unfortunate Accidents, and wilt make even ill Success itself attest thy Sufficiency; but commonly Difficulties give way to Diligence and Resolution, and if to day will not, to Morrow will smile upon Enterprizes. There are lucky Minutes in Business, when what before had Wind and Tide against it, now moves with the Stream; and then wilt thou carry thy Point if thou lettest not slip the lucky Minute thro' Negligence, or failest not thro' Faint-heartedness, or Laziness, to urge and push on thy Success.

3132 Thou art to aim at the strengthening the Authority of thy Mind, and the weakening the Force and Power of thy carnal Appetites: By Consequence thou oughtest to examine thyself

self by what Arts, by what Practices the Light of thy Understanding comes to be obscured, the Authority of thy Reason weakened, the Tenderness of thy Conscience to be so much bluntest, and worn off: And when thou hast discovered this, thou must avoid all those Things as Temptations and Snares; thou must shun those Paths, as those that lead to Danger and Death; and whatever thou findest to have a contrary Tendency, those are the Things thou must do and follow. How happy wouldest thou be? how perfect wouldest thou soon grow, if thou didst Conduct thyself thus?

3133 In this thy Age, while thou art young and raw, and soft natur'd, thou art apt to think it an easy Thing to gain Love, and reckonest thy own Friendship a sure Price for another Man's: But when Experience shall have once opened thy Eyes, and shewn thee the Hardness of most Hearts, and the Hollowness of others, and the Baseness and Ingratitude of almost all, then wilt thou find, that a Friend is the Gift of God, and that he only who made Hearts can unite them: For it is he only who creates these Sympathies and Suitablenesses of Nature that are the Foundation of all true Friendship; and then by his Providence brings Persons so affected together: Still it is the invifible Hand from Heaven that ties the Knot, and mingles Hearts and Souls by secret and unaccountable Conjunctions.

3134 Suffer not a fine Face to bewitch thee. Scarce any Marriage has been on both Sides happy, that had no other Foundation than what comes from the Charms of an outside Beauty; which

which is far more fit to increase a Man's Appetite, than to settle any true Liking; and will sooner procure Fondness than real Love, the fatal Effects of which is Jealousy, that cursed Bane to all the Pleasures of the Marriage Bed; which makes their best Delights a raging Torment, and turns the greatest Blessings into the greatest Plagues; so that to have this without Virtue, is a Thing that none but stupid and senseless Persons would endure; for then it's like a hot burning Coal, whose bright and sparkling Looks many may gaze upon with Admiration enough, but none but Fools and Madmen are willing or daring enough to touch.

3135 Every one is for denying, extenuating, or throwing the Blame on others, and never will confess a Fault, and take it upon himself; but this, instead of getting it excused and pardoned aggravates it, and makes it worse, and angers the Party concerned, and so it doth Mischief instead of Good. I advise therefore (unless it be a furious, unforgiving Person, and the Thing be a Crime that must not be owned) frankly to own it, to shew how thou wast brought into it, and wish thou hadst not done it. It's likely this ingenuous dealing and throwing thyself upon his Kindness, may work upon his good Nature, and so the Storm may pass off without more Mischief; but this must be managed artfully in a middle Way between Sneaking and Arrogancy.

3136 Admire not those Persons whom thou seest lavishing away their Life and Estate in excessive Hospitality, and perpetual Entertainments: And put not any Trust in them, for it's commonly

monly Pride and Desire of Popularity, not a Redundance of good Nature and Philanthropy. that prompts them to be so over bountifull. An undeniable Argument of this is, that when their Fortunes are spent, and they are ashamed the World should despise them for the Alteration, nothing is more frequent than for them to fall to any base, dishonest Shifts, and private Couzenage to cheat their Creditors, and maintain their former Grandeur; for Pride will practise any Thing rather than let her Fort decline.

3137 It's certainly a most generous and enlivening Pleasure, which Results from a reasonable Liberality; when thou seest a Man struggling with Want; his very Spirit, as well as Body stooping under the Pressure: If thou then relievest him, the humane Nature within thee, which is common to you both, does by a Kind of sympathetick Notion, exult and raise up itself; but if thou hast any Piety, that must do it much more; for as the former shewed thee thy own Image in thy poor Brother, so this shews thee God's. And how transcendent a Satisfaction must it be, to have paid some Part of Gratitude to thy Creator for thy own Being, by making thyself in thy low Sphere the Giver or Preserver of that Life which he first breathed into another.

3138 None can be constrained to relinquish his own Opinion, nor is it equal for thee to make thy Apprehension the Measure of Others; and thou differest from him as much as he doth from thee; and whether thou art in the Right or Wrong is not to be determined by thy partial Self. And if thou but seriously con-

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siderest how closely the Generality of Men are wedded to their own Conceptions, and how fondly they doat upon the Brats of their own Fancy, and how unwilling they are to be accounted ignorant; and withal, how uncomely a Thing it is to contend about a Goat's Beard, or a Lock of Wool (and truly most vehement Altercations are commonly of no higher Concernment) and what a Disturbance all this is to the Company; thou wilt (I doubt not) be extremely cautious how thou engagest in a verbal Combat.

3139 Many bear patiently imaginary Crosses which never happen; they fancy to themselves great Evils to come, and they go thro' them with great Courage, and upon this Account reckon themselves patient: Yet in the mean while the little Vexations that occur daily dissolve them into Peevishness, and fretful Anger, and they cannot bear the least Cross or Contradiction, when it is present. But thou must beware of this Illusion, and consider that great Occasions of Patience happen but seldom, whereas the lesser are very frequent: Almost every Hour thou wilt have Opportunities of exercising this Virtue, either by bearing with others, or by checking and correcting thyself. And thou shouldest always bear more chearfully that Cross which is of God's sending, than that which is thy own Choice; for that which God appoints is always best, whereas thou art ignorant, and often deceived.

3140 None can be said to die suddenly, but he that hath not thought of it enough. Thou hast carried Death about thee ever since thou wast born. Thou hast been entertained with dai-
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ly Spectacles of Carcasses and Funerals. Thou hast heard and read so much of the Frailty of Life, and Certainty of Death ; dost thou not know, that every Moment thou livest brings thee nearer thy End ? Thy Cloaths wear out, thy Houses decay, and all Things perish, and dost thou look that thy Body should be immortal ? What are the common Accidents and Diseases of Life, but so many Warnings to thee to prepare for a Remove ? Thou hast Death at thy Table, in thy daily Food and Nourishment ; for thy Life is maintained by the Death of other Creatures, and thou hast the lively Picture of it every Night for thy Bedfellow in Sleep : With what Face then canst thou charge thy Misfortunes with sudden Death, that hast spent thy whole Life both at Bed and Board among so many Remembrances of thy Mortality ?

3141 It will not suffice that thou in general endeavourest to keep under thy Appetites, and unruly Passions ; for corrupt Nature is well enough pleased with all the Apparel of Formalities of Mortification, Self-denial, and Victory over Passions ; and Philosophers grow in Love with the fair Ideas of Virtue in this pompous Attire ; and many in this have deceived themselves, and boasted of Conquest over their evil Inclinations, because they find not in themselves an Aversion to Virtue and good Desires : But when it comes to Trial indeed, and they are no longer to fight with a Notion of Sin in general, but with a present urging Lust, with a present Uneasiness and Necessity, with some Provocations to Anger, or to Impatience ; then it appears how vain,

vain, how weak and insignificant were their great Thoughts and fine Resolutions.

3142 What wonder if Men are surprized with Death's sudden Call, when they have to deal with a painful Disease, that will suffer nothing else to be tended? With Heirs, with Legatees, or Expectants, with Creditors, or Debtors, with Wife and Children, with Kinsfolks and Servants, with Friends or Enemies, and moreover with the World; which because he hath loved too much, he leaves sore against his Will. Besides, he hath to deal with the Death of the Body, for which he is not duly prepared; and last of all with Satan, who then attacks him with all his Forces, with Hell, which then appears in the most dismal Shape, and in all its Terror. But know thou, that Moment of Time will not be sufficient for such a Multitude of Business, therefore thou oughtest to be in earnest and diligent, to take great Care before-hand, that thou comest well provided to the last and sharpest Combat.

3143 Break not off Friendship for a single Heat, nor continue it against Reason. Passion, Anger and Unkindness, may give a Wound that shall bleed and smart, but it is Treachery only that makes it rankle and mortify. The Reason of the Difference is manifest; for hasty Words or Blows, either may be only an Effect of a sudden Passion, during which a Man is not perfectly himself; but no Man goes about to deceive and ensnare another in a Passion, nor to lay Trains, and set Traps, and give secret Blows in a present Huff: No, this is always done with Forecast and Design, with a steady Aiming, and
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a long projecting Malice, assisted with all the Skill and Art of a managed Hypocrisy; and perhaps, not without the Pharisaical feigned Guise of Self-denial, and Mortification, which are Things in which the whole Man, and the whole Devil too are employed, and all the Powers and Faculties of the Mind are exerted and made use of.

3144 Love not Virtue more for its Glory than its Goodness sake. Some aspire after Good, because it is a Thing high and transcendent: They live a strict and severe Life, because it denotes a brave Spirit: They preserve inward Peace, because it is pleasant: They enquire after the Way to Heaven, and to that Purpose consult many Books, that they may enlarge their Knowledge, and satisfy their Curiosity; and they walk in the narrow Way to Perfection, that they may Delight in themselves, and admire their own Excellencies; all this these Men do for to please and magnify themselves. When they think most to serve God, they only serve their own Pride; and when at last they shall expect great Rewards, they shall find their Hands empty of good Works, and their Hearts full of nothing but Self-love. Therefore thou oughtest to seek God with Humility, with Singleness of Heart, and a sincere Spirit, to love him above all Things, and for his own sake.

3145 *Cave illos quos notavit Deus.* Beware of those whom God has marked. He that hath any Thing fixed in his Person that doth induce Contempt, hath also an ardent Desire to rescue and deliver himself from Scorn. Upon this he becometh envious and malicious, as desiring others may

may be brought to the same Level in some Kind or other with him. Hence also he grows bold and insolent, as standing up sturdily in his own Defence; vigilant also and watchful to catch all Opportunities of doing shrewd Turns. But it must be confessed and allowed, that all deformed Persons are not thus; for some, that they may throw off the Unkindness of Nature, take a quite contrary Course, and walking in the Ways of Virtue, Humility, and perfect good Nature, merit the Esteem, and Love of all they live and converse with. Thus crooked Men are observed to be, either notoriously Bad, or most excellently Good.

3146 Look not about thee to ask another what Sort of Man thou art, and whether thou actest well or ill; but look inward, examine thy own Thoughts and Inclination; know for thyself and stand by that. Opinion makes us judge and esteem ourselves, not according to our own Sense and Conscience, but according to the vain Thoughts and Talk of other Men. We defer so much to others Opinions, that except they will please to count us happy, we cannot be so. We are not contented to live to ourselves, but we must also entertain a troublesome, imaginary Life, to please we know not whom, People that perhaps know us not, and to be sure care not for us; whose Judgment we slight in other Things, thus neglecting that true and real Life which we ourselves enjoy, we make it our Care and Endeavour to preserve and adorn that Life which depends on others, and hath no Subistence but in another's Fancy: And so far doth this Delusion prevail, that what we ourselves feel

feel and know, is nothing to us except others be acquainted with it also.

3147 Good Nature is the very Air of a good Mind, the Sign of a large and a generous Soul, and the peculiar Soil on which Virtue prospers. But the World having a Notion of it that is very Wrong, and of mischievous Consequences, I desire to set them right, and let them know, that that is not to be called good Nature by which Men become impotent and incapable of withstanding any Importunities, be they never so unreasonable, be they never so dangerous, or refusing any Temptations; but as if they were crippled in their Powers, or crazed in their Minds, are wholly governed by Example, and sneakingly conform themselves to other Mens Humours and Vices; and in a Word, become every Man's Fool that hath the Confidence to impose upon them. Now this is so far from that lovely masculine Temper of true Complaisance, that it is indeed no better than a childish Bashfulness, a feeble Pusillanimity, a silly Softness of Mind, which makes a Man first the Slave and Property, and then at last the Scorn of his Company.

3148 Thou hast no Reason to cease thy Study and Enquiry into the Word and Will of God, as if thou knowest already what is necessary to be known. I have heard some excuse themselves from such Studies by a Wish, that they could practise what they already know, and then they should not doubt but to do well enough. Such Backwardness and Excuses argue only that their Conscience is already troublesome to them for their Breach and Neglect of Duty; and they are afraid if it should be further informed,

informed, it would give them greater Disquiet, or they should be constrained to that Strictness of Life, that would be very uneasy to them, so that tho' they wish they could practise what they know; yet indeed, the Reason why they desire not to increase in Knowledge is, because they have no real Mind to mend their Practice, nor be bound up to that Exactness of holy walking, that the Word requires.

3149 Thou may'st possibly meet sometime or other with a certain grave supercilious Sort of a Gentleman, who pretending great Goodness to thee, but really intending great Glory to himself, will be continually haunting and persecuting thee with his Wisdom, and Advice. I suppose I need not forewarn thee to keep out of his Walk, for thy own Uneasiness will do it enough; he is a dreadful Friend; he'll take the Advantage of his own Experience; he'll propose all his Counsels as Laws, and with the Air of a Master, that takes away the Privilege of examining what he says, will endeavour to force thy Mind by Authority, rather than win it by Reason; he'll never fail to give himself for an Example, and apply to all his Purposes his Observations of former Times, when he was a flourishing young Man; he'll bring his own Adventures for Proofs. He has seen all that he advances; every Thing that he says is extraordinary, and worthy to be laid up. And the fear of not saying enough to persuade, makes him always say too much to be believed or regarded.

3150 Lay aside Constraint (in Company) and Subtilty, it's enough in common Conversation,

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to preserve Decency and Order; as to the rest, thou may'st flag as low as the Earth, if they seem to desire it, or do so themselves. The Learned often stumble at this Stone, they will be always shewing their utmost Skill, and how much they excel the rest; and so they strew their Discourses all over with Flowers of their Eloquence, and quote *Plato* and *Aquinas* in Things, that the first Man they meet could determine as well; the Learning that cannot penetrate their Skulls, hangs still upon their Tongues.

3151 When thou wouldest make a Jest to excite Laughter, 'twill be best to speak in a cold and serious Manner, that the Company may be pleasingly surprized in seeing thee Serious in the Midst of Persons who rend the Air with Laughter. Yet I have observ'd some who laugh'd so heartily all the Way they were uttering of witty Things, that they made the Company the best Divertisement in the World; but then their Way and Manner became only themselves, and was not to be imitated by others. As I conceived the Thing which took so much was, that they shewed nothing of Pride and Conceitedness, or any Thing of hidden Preference of themselves before the rest (which would have given Disgust) but shewed all along a wonderful Sweetness of Nature, and Gaiety of Temper; which joining with the Sentiments of the Company, and causing them to laugh together with them, rendered all of a Piece, and prov'd exceedingly endearing, obliging, pleasant, and merry.

3152 Upon a Journey Men use to put on all the Pleasantness they can, and to make Sport of all

all the Inconveniencies of the Ways and Weather, and little cross Accidents that befall them. And thus, if thou hast but the Art and Wisdom to do it, many of the lesser Inconveniencies of Life might well enough be played off, and made Matters rather of Mirth and Diversion, than of Melancholy, and serious Trouble. But there are some Evils and Calamities of humane Life that are too heavy and serious to be jested withal, and require the greatest Consideration, and a very great Degree of Patience to support us under them, and enable us to bear them decently; as the Loss of Friends and dearest Relations; as the Loss of an only Son grown up to be well fix'd and settled in a virtuous Course, and promising all the Comfort to his Parents that they themselves could wish; these certainly are some of the greatest Evils of this World, and hardest to be born. For Men may pretend to what they will, to Philosophy and Contempt of the World, and of the perishing Comforts and Enjoyments of it, to the great Extirpation of their Passions, and an Insensibility of these Things, which the weaker and undisciplin'd of Mankind keep such a Wailing and Lamentation about. But when all is done, Nature hath framed us as we are, and hath planted in our Constitution strong Inclinations and Affections to our Friends and Relations; and those Affections are as naturally moved, upon such Occasions, and pluck every String of our Hearts as violently, as extreme Hunger and Thirst do gnaw upon our Stomacks. Whatever we mightily love, doth in some Sort become a Part of

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ourselves, and cannot hang so loose upon us as to be separated from us without Trouble, any more than a Limb, that is vitally, and by strong Ligaments united to the Body, can be dropped off when we please, or rent from the Body without Pain.

F I N I S.



A N
APPENDIX
CONCERNING
Sincerity and Deceit.

At Dolus obscuro gradientes aëre sepsit ;
Et multo nebulæ circum transfudit amictu.

*Let no Man go beyond, and defraud his Brother,
in any Matter : for the Lord is the Avenger of
such. 1 Thessal. iv. 6.*

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CONCERNING

SINCERITY and DECEIT.



IT behoves thee to distinguish between Deceit, and Dissimulation. Deceiving or imposing upon others to their Prejudice, is always and utterly unlawful. But that Sort of Dissimulation which means no Ill; or is no other than Concealment of one's Mind, is not only lawful, but in many of the Affairs of Life absolutely necessary: for Nature gives every one a Right to defend himself; and surely, Silence is a very innocent Defence.

By prudent Dissimulation, thou may'st sometimes parry, and put by many Injuries; and prevent many Affronts, which could scarce be done without it.

Let thy Sincerity be ever accompanied with Prudence and Circumspection. Thou art bound always to speak sincerely when thou dost speak: but thou art not bound always to speak.

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Honesty

Honesty ought to have Wisdom (tho' not ill Craft) for its Guard: for since we are fallen in to an Age full of Artifice; wherein Words, which were invented to express our Thoughts, seem now to be applyed only to the concealing them with a good Grace; it must be confessed, that Innocence had need of a Mask. And 'tis no less imprudent to lay open thy Heart to those that are always upon the Watch; than it would be to march quite naked among Enemies whom we could neither offend, nor defend ourselves from.

I would have thee deal wisely; yet so sincerely, that thou needest not fear the Examination of thy Purposes and Actions: and hast no Reason to refuse Witnesses, even of thy very Thoughts, if such a Thing were possible.

Subtilty and sly Carriage always causeth Suspicion; but Wisdom purchaseth Respect. Wherefore I would have thee know, that Closeness of Heart, or discreet Dissimulation in Matters of Consequence, is Wisdom; and it may be served without tricking ill Craft, by an Openness in Things of less Moment. But Sincerity, tho' in itself a Virtue, yet may sometimes be as blameable as a Lie. That is, when thou usest it unreasonably: When thou speakest with Sincerity of Things thou oughtest to be silent in, thou wilt offend those of whom thou speakest: And thou wilt give them Cause to accuse thee of Imprudence, Incivility, and Want of good Nature.

In all thy Dealings (where the Matter will bear it, and the Persons concerned are fit for it) use a kind of Openness and Freeness. Such Behaviour

haviour will make others free to thee; and will get thee the Report of upright Dealing: And then Men will negotiate more sincerely, and plainly with thee, which will make thy Transactions easy.

Truth and Sincerity ought to be Mistress not only of thy Heart and Mind, but also of all that appears in thee, or comes from thee. That is, thy Words ought never to disagree with thy Thoughts or Actions: And there should be nothing within thee, that gives thee the Lie.

Of all Things in the World give not thyself up to Lying. A Lyar is a most detestable and most miserable Wretch. He excludes himself from the Society of prudent and good Men; and most horribly joineth himself to the Devil, yielding up himself to his bitter Bondage and Power.

Be always so precisely true in whatsoever thou relatest of thy own Knowledge, that thou may'st get an undoubted and settled Reputation of Veracity: and thou wilt gain this Advantage by it, that every body will believe (without further Proof) whatsoever thou utterest; be it never so strange.

Hold to Truth; and it will make thee safe, and easy. One that was going Ambassador to *Venice*, begged of Sir *Harry Wotton* Advice how he might carry himself among those superfine Politicians. Sir *Harry* told him he should always speak Truth. It will be the greatest Blind in the World: They'll not believe you, because they'll still look beyond it, to find out some Piece of fine Craft; and come what will, you'll keep safe, and incur no Blame.

Be religiously nice, even to Superstition, in keeping all thy Promises or Covenants, tho' in never so slight Matters; and tho' afterwards thou perceivest, thou mightest have done better: Yet let not any precedent Act of thine be altered by any After-accident. Let nothing make thee break thy Word, or Agreement; unless it be unlawful, hurtful to the Party, or impossible. And therefore, whenever thou art not very certain of Performance, have a care to make them conditional.

If thou refusest Dignities, Preferments, or Praises, out of a seeming Lowliness of Mind, and Contempt of the World: and at the same time underhand strivest to obtain them; or to propagate thy Fame by a feigned Remunciation: Know this, that thou art guilty of an abominable Fallity, and an arrogant Humility not to be endured by Men of Sense and Probity.

If thou dost Acts of Charity, that thou may'st be seen of Men, and have the Name of a good and a charitable Person; or if thou intendest, thy Charity should be an *Abfalom's* Pillar, to continue thy Name to Posterity: In these Cases, thy Charity (as thou callest it) to others, is only Love to thyself, and thou hast thy Reward.

As for mendicating fishing Presents, which are given with no generous Intention; but are Baits of a small Fly, to take a great Fish with: These are in Truth but a cunning Sort of Begging, and no better. I hope, thou wilt take up so generous a Mind, as to disdain, and utterly detest them.

When thou hast a Mind to buy a Thing, see that thou dost not disparage it, by putting about
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Suspensions of its Goodness, or publishing Faults, which thou knowest not to belong to it; but inventest, to the End, that thou may'st put by another Buyer, and may'st get it thyself for less than it is worth. These are most pitiful, shameful Tricks, which, 'tis to be wished, were nowhere to be found, but among the Poorest, Lowest, and Worst of the People.

In Bargaining and Selling any thing (let the Way of the World be what it will) do not thou deceive the Buyer; not only by direct Falsity, but even by speaking what is true, in a Sense not understood by him. Otherwise he thinks, he buyeth one Thing, and thou dishonestly deliverest another.

If thou denyest, or by any Art concealest the Faults, which thou knowest are in thy Commodity; or if thou commendest it for good Qualities it hath not; or if thou sellest by false Measures, Weights, or Tale; or if thou exactest a Price beyond its real Worth, and present Market: In these Cases thou lettest not the Buyer have what he thought he bought of thee; and thou takest of him some Part of his Money for nothing at all: And so thou art guilty of Lying, Extortion, and Thievery.

But if thou confirmest all by Oaths and Imprecations, (as Traders very often do) thou then addest Perjury to all the rest. And what a Heap of Villanies are here gathered together, enough to sink a poor Soul to Destruction; and all this, only to screw a little more Money out of his Neighbour's Pocket; and that sometimes so very little, that 'tis a Miracle, that any Man that

thinks he has a Soul, can set it at so miserable and contemptible a Price.

When thou sellest, let not the Price be heightened by the Necessity, or Unskilfulness of the Buyer: For the first is direct Uncharitableness to the Person, and Injustice in the Thing, because the Man's Necessity could not naturally enter into the Consideration of the Value of the Commodity. And the other is downright Deceit, Oppression, and Extortion. Thou wouldst not willingly be served so thyself.

'Tis a very great Mistake in thee, if thou thinkest of getting a good Name, and lasting Reputation in the World, by Tricking and false Appearances.

If Integrity do not make thee prosperous and rich; yet it will at least keep thee from being miserable. A quiet and good Conscience is a continual Comfort come what will.

There are, I believe, not many Instances of Men, who (if they understood and minded their Business) have ever suffered much by their Uprightness and Integrity in Dealing: it being very hard to imagine, that a Trader should be a Loser, by those Virtues which advance Credit and Reputation.

If thou employest plain Men, and canst find such as are commonly honest; they will work faithfully, and do thy Business according to thy Orders. But cunning Fellows will, for their own Credit, venture without Command: and from thy Business try to derive Credit to themselves, without Regard to thee.

If thou trustest a known Knave, thou hast no other Recompence, but to be accounted a Fool
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for thy Pains: And if thou trustest thyself into Ruin, and Beggary, thou fallest unpitied, a Sacrifice to thy own Folly and Credulity. For if thou sufferest thyself to be imposed upon by a known Deceiver, thou goest Partner in the Cheat, and deceivest thyself; and then thou art despised, and laughed at as a soft easy Fellow; and one that is as unfit to be relyed on for thy Weakness, as the other can be for his Falseness.

In dealing with cunning Men thou shouldest ever consider their Ends, to interpret their Speeches. And it's good to say little to them; and that which they least look for.

Thou art to believe a Man when he promises what may turn to his own Advantage, as well as thine.

A Man's Word that tells thee he is thy Friend, ought not to be taken for his saying so; nor ought he to take thine. Both one and the other ought to give Proof (if they have Opportunity) of what they say. And nothing can give greater Assurance that two Men are Friends, than when Experience makes them mutually acknowledge it, whensoever Opportunity serves; or can be found out.

If some Sort of Exigence should so bring it about, as to cause a Man of usual Honesty and something of Conscience, to dissemble, thou may'st easily perceive it: For he will seem disturbed, and lost in himself, and will hesitate in his Discourse, because he feels his Heart and Tongue divided; which pulls him two different Ways at once.

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Be ever prudent and wary; and take heed of being caught: and presume not upon thy own Sufficiency too much. Men are every Jot as easily imposed upon, as Birds, Beasts and Fishes, while the Eagerness of Appetite suspends the Exercise of Reason. A Treat, a Woman, a Bottle of Wine is the same Thing, that a Worm, a Gudgeon, a Grain of Corn, or a Bit of Flesh is to those Animals. We snap at the Bait without ever dreaming of the Hook, and Trap, and Snare.

Let Conscience, and Honour, and good Nature, govern all thy Actions, and Dealings. Let particular Interest and Love of thyself carry thee no further, than Equity and Charity will bear thee out.

In all Things preserve Integrity. The Conscience of thy own Uprightness will alleviate the Toil of Business, and soften the Harshness of ill Success, and Disappointments, and give thee an humble Confidence before God; when the Ingratitude of Man, or the Iniquity of the Times rob thee of other due Reward.

I would have thee perfectly scorn, and hate all Tricks and Cheats: And if at any Time thou makest Use of Artifice, let it be only as a Counter-poison; never to do Evil, but to avoid it; never to assault others, but to defend thyself.

Keep the Ways of Integrity and Justice; it's both more easy and more safe, than to turn away into Shuffling, and unfair Dealing. Yet commonly Mens Passions, Customs, and evil Inclinations lead them into By-paths.

Deceive

Deceive not, defraud not; but keep up to the strictest Rules of Justice, and Honesty. For all unjust Acquisitions will one Day prove like a barbed Arrow, that must be plucked back again; and that not without horrible Pain, and Anguish, or else will destroy thee eternally.

By no Means come into the Way of the Men of the World, that think themselves cunning, and are eternally counterfeiting, and dissembling: for the Advantage thou wilt get by it will be, never to be believed when thou seriously speakest Truth. I grant, this may once or twice perhaps pass upon Men; but to profess concealing of thy Thoughts, will be to give warning to all, who have any thing to do with thee, that whatsoever thou sayest is all but Lying and Deceit. And by how much more thou art subtle, and cunning, by so much thou art suspected and hated. And then when it is come to that pass, that the Opinion of thy Integrity is ruined, lost and gone; thou wilt every where have a hard Game to play.

In Treating and Business, instead of Craft and Cunning, make use of Affability, Sweetness, and Courtesies: By these thou shalt easily slide thro' Difficulties. And when thou succeedest not; yet thou wilt be likely to come fairly off.

If thou wilt be secret, thou must be (where Conscience will bear it) a Sort of a Dissembler in some Degree; for Men are too cunning to suffer a Man to keep an indifferent Carriage. They will beset him with Questions, and draw him on, and pick it out of him, so that without an absurd Silence he must shew an Inclination

tion one way; or if he do not, they will gather as much by his Silence as by his Speech. As for Equivocations they cannot hold out long.

If any trickstering Fellow come pumping of thee with crafty Questions, to get out of thee what thou oughtest to conceal, and hast no mind to give a resolving Answer, receive him civilly, but be not at the Expence of a Lie to send him going. A ready Man may find out many Ways to put his Passies by. One may be to better thyself of some Interrogation also, by which thou may'st rival the others; and either procure Forbearance, or draw him into an equal Hazard with thyself. Christ did thus to the Priests, *Matth. xxi. 24.* This may be easier done if thou gueste before-hand what will be asked for then thou may'st prepare thyself.

But if he persists and grows rudely Importunate, perhaps it may be thy best Way, with a smart Sort of Freedom to let him know thou understandest his Drift, and wilt not have that pulled from thee by Artifice and Tricks which thou mightest perhaps have told him, had he not insidiously gone about to overreach thee; and so on that Score thou may'st deny any further Converse in that Matter: But this may not be done to those that are much thy Superiors.

Whenever thou seest a Man that would have beguiled and imposed upon thee basely, by making thee believe a pernicious Lie, thou may'st truly say of that Person; That's the Man who would have ruined me; who would have stripped me of the Dignity of my Nature, and put out the Eye of my Reason to advantage himself; or to make himself

himself Sport with my Damage, my Folly, and my Dishonour.

But the Falseness of a pretended Friend that has betrayed thee, does not give thee a Right to do the same by him. Thy Duty does not depend upon his Performance: His Faults don't authorize thine.

Use Honesty and Sincerity in all thy Transactions; 'twill put trickish Men out of their Play; 'twill break all their Measures by which they hoped to compass their evil Ends: For Knaves commonly think that nothing can be well done but by Knavery, but this is a great Mistake.

For put a Couple of artful sharpening Fellows together upon Business, and they shall fall into so many Tricks, and use so many Wiles to blind, overreach, and catch one another, that they will be able to bring nothing to pass in a long Time, and will leave it entangled, and not so well as they found it: Whereas if two understanding, honest, and plain Men meet about it, they'll easily and presently set the Matter right. And so the Lord Bacon might well say, there is a great Difference between a cunning Man and a wise Man, not only in Point of Honesty, but Ability also.

Trust not to a counterfeit Outside to hide thee: Flatter not thyself in thy Subtilty: Imagine not thou art so close that none can see thee, or find out thy Ways of working.

For Fraud and Artifice are quickly discerned if they be too gross; and easily broken if too fine. And as some Men use Craft for their Interest, so others have an Interest to find it out.

Also

Also Dissimulation requires too much punctual Caution to secure itself from being discovered ; and the Pains thou takest to hide it, even that very often betrays it.

In fine, if thou beest a sincere, plain dealing, honest Man, thy Life shall be quiet and happy ; thou shalt have the continual Feast of a good Conscience, shalt enjoy the Sweets of Society, and the Blessings of Friendship : And tho' thou art not rich, yet like the meek Man, thou shalt inherit the Earth.

But as for those that have given up themselves to Tricking and Treachery, they are the most miserable and lamentable Wretches living : Their own Heart will tell them they have been not a Whit better than highway Rogues : Their whole Life has been a continued Piece of Thievery, Pain, and Perplexity ; and at last, if (which commonly happens) they come to Beggary, then (as it is in the *Psalms*) *They will grin like a Dog ; and will go about the City. They will run here and there for Meat, and grudge if they be not satisfy'd.*

An ABSTRACT of *Archbishop Tillotson's Sermon, upon John i. 47.*

Sincerity signifies a Simplicity of Mind and Manners in our Conversation and Carriage one towards another ; Singleness of Heart, discovering itself in a constant Plainness and Openness of Behaviour, free from all insidious Devices, and little Tricks and Fetches of Craft and Cunning, from all false Appearances and deceitful

deceitful Disguises of our selves in Word or Action.

It is to speak as we think, to do as we pretend and profess, to perform and make good what we Promise, and really to be what we would seem and appear to be.

Not that we are obliged to tell every Man all our Mind, but we are never to declare any thing contrary to it. We may be silent, and conceal as much of our selves, as Prudence, or any other good Reason requires; but we must not put on a Disguise, and make a false Appearance and empty Shew of what we are not, either in Words or Actions.

Contrary to this Virtue of Sincerity is most of that Compliment, which is generally in Conversation; and which for the most Part, is nothing but Words, and a Pretence of that Kindness and Esteem for Persons which we have not, or not to that Degree which our Expressions seem to import.

Which if done with Design is that which we call Flattery, a very odious Sort of Insincerity, and so much the worse, because it abuseth Men into a vain and foolish Opinion of themselves, and an ill grounded Confidence of the Kindness and Goodwill of others toward them.

Now besides that, all Hypocrisy and Insincerity is mean in itself, having Falshood at the Bottom; it is also often made use of to the Prejudice of others in their Rights and Interests when Men practise upon one another Falseness, Fraud, Perfidiousness, and infinite little Crafts and Arts of Deceit.

These

These dexterously managed, so as not to be too plain and open to Discovery, are look'd upon by many as Signs of great Depth and Shrewdness, admirable Instruments of Business, and necessary Means for the compassing our own Ends and Designs; and pass for great Policy, as if the very Skill of governing and managing humane Affairs did consist in these little Tricks and Devices.

But he that looks more narrowly, and will have the Patience to observe the End of them, will find them to be the greatest Follies; and that it is only for want of true Wisdom and Understanding that Men *turn aside to Tricks, and make Dissimulation and Lies their Refuge.*

It is Solomon's Observation, that *he that walketh uprightly walketh surely: but the Folly of Fools is Deceit.* That is, the most egregious Piece of Folly that any Fool can be guilty of is to play the Knave. *Sed stultus divertit ad Dolos.* To make use of these is a Sign that the Man wants Understanding to see the plain and direct Way to his End.

I will not deny but these little Arts may serve a present Turn, and perhaps successfully enough; but true Wisdom goes deep, and reacheth a great Way further, looking to the End of Things, and regarding the Future as well as the Present; and by judging upon the whole Matter and Sum of Affairs, doth clearly discern, that whereas Craft and Cunning are only useful for the present Occasion, Integrity is of a lasting Use, and will be serviceable to us upon all Occasions, and in the whole Course of our Lives.

And

And that Dissimulation and Deceit, tho' they may do some present Execution in Business, yet they recoil upon a Man terribly afterwards, so as to make him stagger, and by Degrees to weaken, and at last destroy his Reputation, which is a much more useful and substantial, and lasting Instrument of Prosperity, and Success in humane Affairs, than any Tricks and Deceits whatsoever. But to make out these clearer, I offer these following Considerations.

Hypocrisy and Insincerity is a very vain and foolish Thing; it is designed to cheat others, but is in Truth a deceiving of ourselves. No Man would flatter or dissemble did he believe it were seen and discovered. An open Knave is a great Fool, who destroys at once both his Design and his Reputation.

Truth and Reality have all the Advantages of Appearance, and many more. If the Shew of any Thing be good for any Thing, I am sure Sincerity is better; for why does any Man dissemble, or seem to be that which he is not, but because he thinks it good to have such a Quality as he pretends to? For to counterfeit and dissemble, is to put on the Appearance of some real Excellency: Now the best Way in the World for a Man to seem to be any thing, is really to be what he would seem to be.

Besides, that it is many Times as troublesome to make good the Pretence of a good Quality, as to have it; and if a Man have it not, it is ten to one but he is discovered to want it, and then all his Pains and Labour to seem to have it is lost. There is something unnatural in Painting, which a skilful Eye will easily

easily discern from native Beauty and Complexion.

It is hard to personate and act a Part long; for where Truth is not at the Bottom, Nature will always be endeavouring to return, and will peep out, and betray herself one Time or other.

Therefore if any Man think it convenient to seem good, let him be so indeed, and then his Goodness will appear to every Body's Satisfaction. For Truth is convincing, and carries its own Light and Evidence along with it, and will not only commend us to every Man's Conscience but (which is much more) to God, who searcheth and seeth our Hearts, so that upon all Accounts Sincerity is true Wisdom.

Particularly, as to the Affairs of this World, Integrity hath many Advantages over all the fine and artificial Ways of Dissimulation and Deceit. It is much the plainer and easier, much the safer and more secure Way of Dealing in the World: It hath less of Trouble and Difficulty, of Entanglement and Perplexity, of Danger and Hazard in it: It is the shortest and nearest Way to our End, carrying us thither in a strait Line, and will hold out and last longest.

The Arts of Deceit and Cunning do continually grow weaker and less Effectual and Serviceable to them that use them: Whereas Integrity gains Strength by use, and the more and longer any Man practiseth it, the greater Service it does him by confirming his Reputation, and encouraging those with whom he hath to do, to repose the greater Trust and Confidence in him,

him, which is an unspeakable Advantage in the Business and Affairs of Life.

But a Dissembler must always be upon his Guard, and watch himself carefully, that he do not contradict his own Pretence; for he acts an unnatural Part, and therefore must put a continual Force and Restraint upon himself.

Truth always lies uppermost, and if a Man do not carefully attend, he will be apt to bolt it out; whereas he that acts sincerely hath the easiest Task in the World, because he follows Nature, and so is put to no Trouble and Care about his Words and Actions. He needs not invent any Pretences before-hand, nor make Excuses afterwards, for any Thing he hath said or done.

But Insincerity is very troublesome to manage. A Man hath so many Things to attend to, so many Ends to bring together, as make his Life a very perplexed and intricate Thing. A Liar had need of a good Memory, lest he contradict at one Time what he said at another.

But Truth is always consistent with itself, and needs nothing to help it out; it is always near at Hand, and sits upon our Lips, and is ready to drop out before we are aware; whereas a Lie is troublesome, and sets a Man's Invention upon the Rack, and one Trick needs a great many more to make it good.

The crafty Man is always in Danger, and when he thinks he walks in the dark, all his Pretences are so transparent, that he that runs may read them: He is the last Man that finds himself to be found out, and whilst he takes it
for

For granted that he makes Fools of others, he renders himself ridiculous.

Add to all this, that Sincerity is the most compendious Wisdom, and an excellent Instrument for the speedy Dispatch of Business; it creates Confidence in those we have to deal with, saves the Labour of many Enquiries, and brings Things to an Issue in few Words. It's like travelling in a plain beaten Road, which commonly brings a Man sooner to his Journey's End, than Byways, in which Men often lose themselves.

In a Word, whatsoever Convenience may be thought to be in Falshood and Dissimulation it is soon over, but the Inconvenience of it is perpetual; because it brings a Man under an everlasting Jealousy and Suspicion, so that he is not believed when he speaks Truth, nor trusted when perhaps he means honestly. When a Man hath once forfeited the Reputation of his Integrity, he is set fast, and nothing will then serve his Turn, neither Truth nor Falshood.

Your artful cunning Tricksters are so blinded by their Covetousness and Ambition, that they cannot look beyond a present Advantage, nor forbear to seize upon it, tho' by ways never so indirect. They cannot see so far as to the remote Consequences of a steady Integrity, and the vast Benefit and Advantages which it will bring a Man at last.

Indeed if a Man were to deal in the World only for a Day, and should never have Occasion to converse more with Mankind, never more need their good Opinion, or good Word: It were then no great Matter (speaking as to
the

the Concernment of the World) if a Man spent his Reputation all at once, and ventur'd it at one Throw: But if he be to continue in the World, and would have the Advantage of Conversation whilst he is in it; let him make use of Truth and Sincerity in all his Words and Actions; for nothing but this will last and hold out to the End. All other Arts will fail, but Truth and Integrity will carry a Man thro', and bear him out to the last. It's *Solomon's* Observation, that *the Lip of Truth is established, but a lying Tongue is but for a Moment.*

Every Man will readily grant, that Truth and Sincerity are great Virtues, and Arguments of a generous Mind; but that there is so much of true Wisdom in them, and that they really serve to profit our Interest in this World, seems a great Paradox to the Generality of Men, and yet I doubt not but it is undoubtedly true, and generally found to be so in the Experience of Mankind.

Lastly, To what Purpose should one be so cunning when our abode in this World is so short and uncertain? Why should any Man, by dissembling his Judgment or acting contrary to it, incur at once the Displeasure of God, and the Discontent of his own Mind; especially, if we consider, that all our Dissimulation shall one Day be made manifest, and published on the open Theatre of the World, before God, Angels and Men, to our everlasting Shame and Confusion?

Let us then be now what we would be glad to be found in that Day, when all Pretences shall

shall be examined, and the closest Hypocrisy of Men shall be laid open, and dash'd out of Countenance; when the Secrets of all Hearts shall be disclosed, and all the hidden Works of Darkness shall be revealed; and all our Thoughts, Words and Actions, shall be brought to a strict and severe Trial, and be censured by that impartial and infallible Judgment of God, which is according to Truth in the Day when God shall judge the Secrets of Men by Jesus Christ.

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